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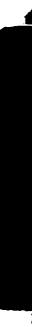
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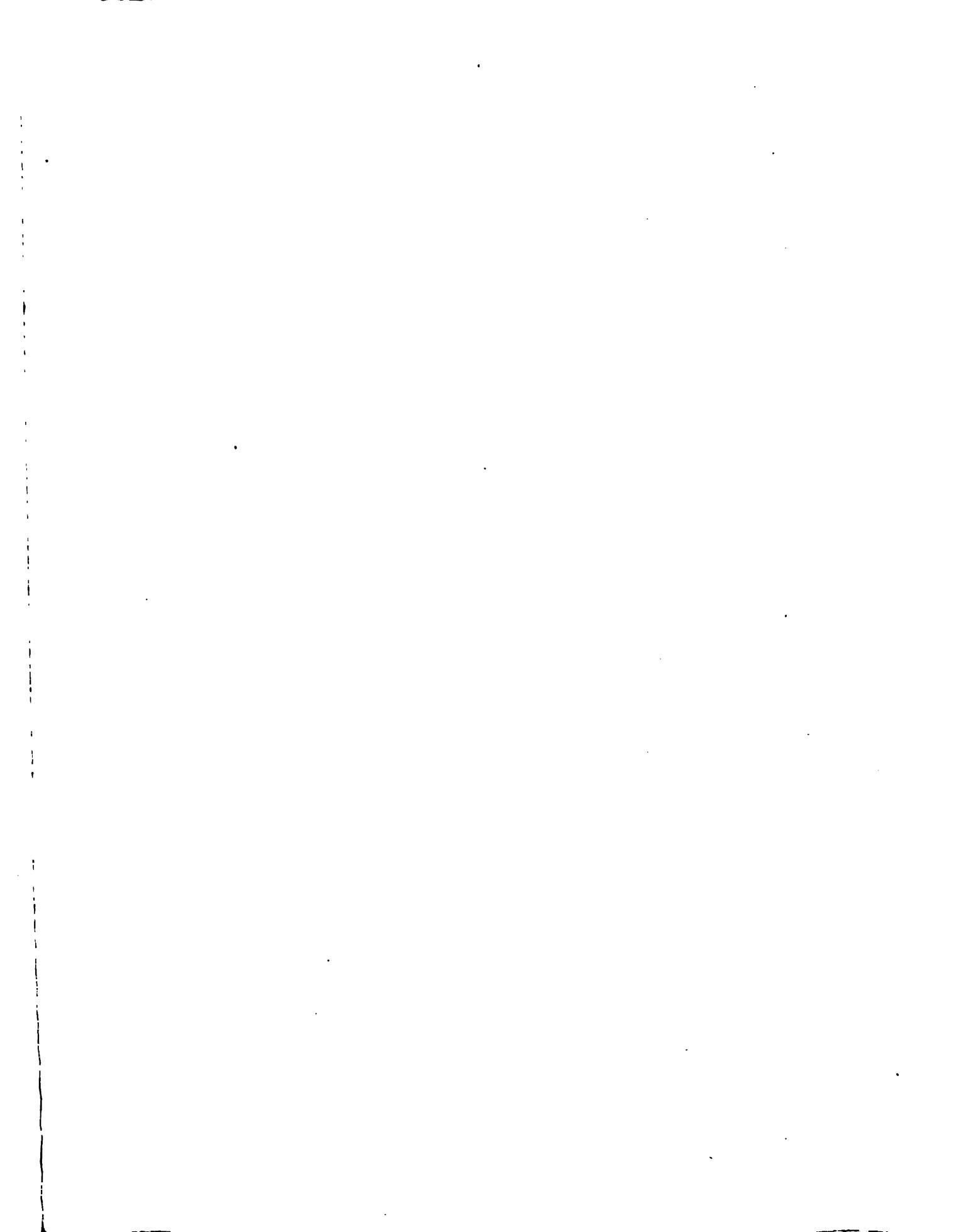
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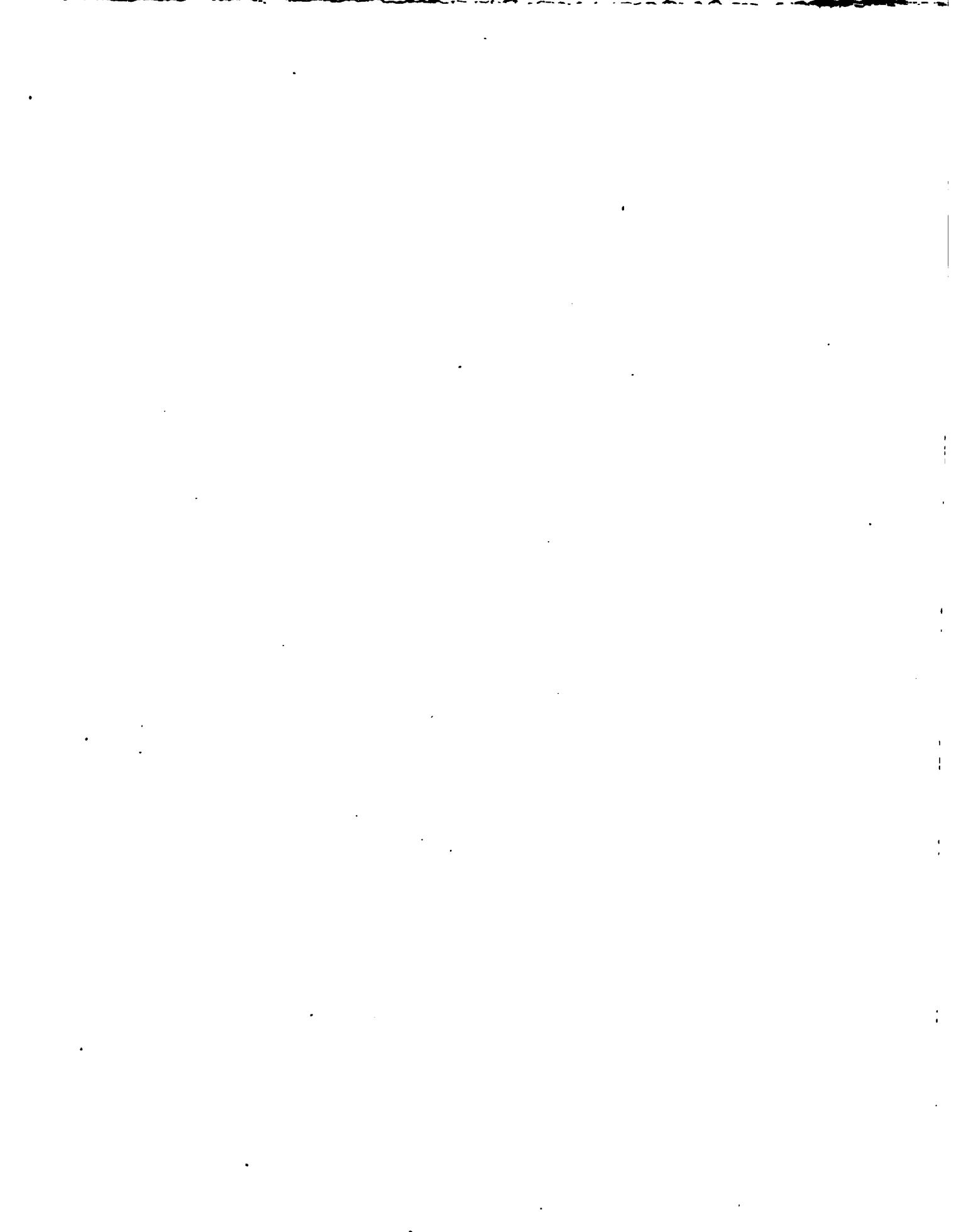
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THE LIFE AND DEATH
OF
KING JAMES THE FIRST
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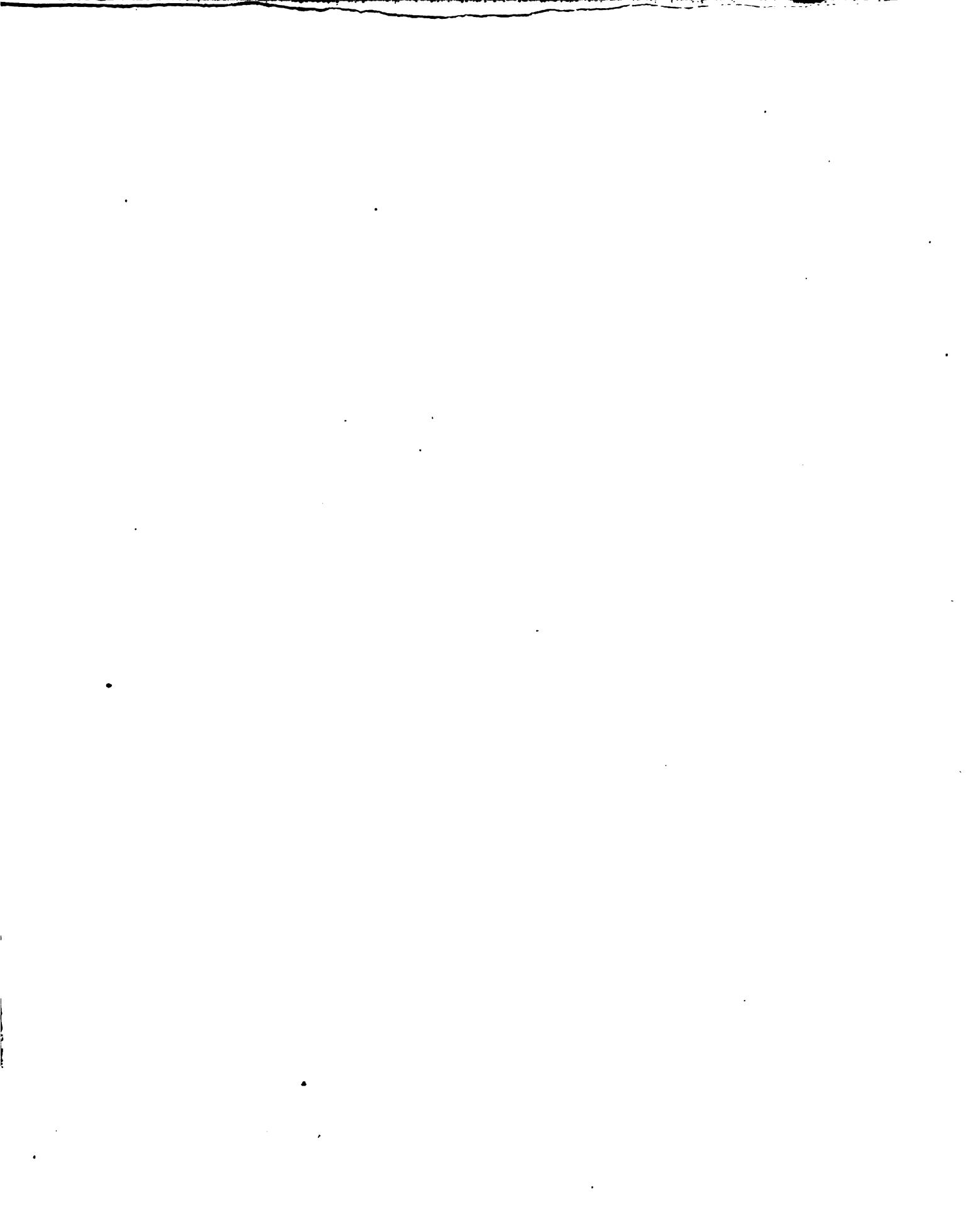
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PREFACE.

THE present volume consists of two Treatises relative to the History of the Reign of James the First, King of Scotland.

The first of these pieces is generally ascribed to the celebrated William Elphinston, Bishop of Aberdeen.* We are informed by Hector Boethius, in his Dedicatory Epistle addressed to James the Fifth, that this prelate carefully investigated the history of his country; and it has hitherto been believed, upon the concurrent testimony of almost every writer of literary history, that the only copy of his "Scotorum Chronicum," which has descended to our times, is contained in the Fairfax Collection of Manuscripts, preserved in the Bodleian Library.

The Fairfax Manuscript, No. 8, is a small folio volume, written about the end of the fifteenth century, upon paper and vellum, in double columns, each consisting of forty lines. It

* Said to have been born in Glasgow in 1437, to have been successively Bishop of Ross and Aberdeen, and Chancellor of Scotland. According to the obituary of Glasgow, he died 25th October 1514, aged 77 (Keith, p. 119), during the time that an attempt was made by James V. to place him in the Archiepiscopal See of St Andrews.—See Epp. Regum Scott. i. 199.

PREFACE.

consists of nine gatherings of paper, each contained in a vellum cover, and each gathering consisting of twenty-four leaves. It contains a copy of the *Scotichronicon* of Fordun and Bower, together with some interpolations and additions which, as far as the editor is aware, are not found in any other manuscript. But it derives its chief interest from preserving two poems written in the Scottish language, about the middle of the fifteenth century; these poems are here printed, together with the whole of the last book, which contains the most valuable part of the whole volume, as preserving a narrative of events which occurred near the time when the compiler lived, and which may perhaps be of service in contributing to settle the authority and authorship of the *Scotichronicon* as it at present exists. The history of this manuscript may be gathered from the following memoranda:—

Mr James Drūmond 1650
 Gifted theis book to Coronall
 Fairfax the 17 of Decem̄b
 año 1650

Itt was sent me by the Lady Hatherden, widdow to y^e famous poet, William Drūmond, by y^e hands of her husband's brother, viz^t Mr James Drumond (here superscribinge)

C. FAIRFAX.

By y^e laft leafe of this booke itt seem's this booke (before the defolutun of Abbays in Scotland) did belonge to the Monastery of Dumferme-line (Bp Elphanston being y^e author.)

Note that the earle of Dumfermeline tould mee in the yeare 1657 that he had a very faire aincient manuscript of the History of Scotland, for-

merly belonginge [to] that monastry, but I did never see itt. I believe t'was transcribed out of this.

Ffx.

Johns d^r Cambruñ baro Scotus
Ao D'ni . . . *

Fairfax, upon first obtaining this MS., made an entry in it, declaring that he was ignorant who its author was, but afterwards he conjectured that it was written by Elphinston; and, having quoted the information concerning that eminent individual given by Bale,† he adds, “ He was sent over with Margaret, the king's daughter, married to the Dolphin of France, and continued with her till her death; quod vide post, libro xi. cap. 7, fol. 3.”

* Erased.

† Guilielmus Elphinston, illustris generis Scotus, homo doctissimus, et Aberdonensis episcopus, Jacobo tertio regnante, in magnum Scotici regni Cancellarium et secreti regis signaculi Curatorem, ob insignem ejus probitatem atque industriam provehebatur. Magno bonarum literarum emolumento, studiosorum virorum gymnasium primus ille posuit et instituit, regiumque collegium in eo construxit, ut omnium illic doctrinarum genera et artium disciplinae auditoribus proponerentur. Et quum omnem fere regionem accurata in-dagine perlustrasset, quicquid monumentorum veterum ipse de rebus Scoticis invenire poterat, id totum scriptis pro condenda tandem historia demandavit, ut omnia insignium viorum facta in hominum memoriam ex tenebris revocaret. Ac præ aliis historicis Vere-mundum fani olim D. Andreas archidiaconum, et Johannem de Campobello, ut authores ex ipsa vetustate magis probandos, in suo opere imitatur, eisque potiorem suorum Chronicorum partem se debere fatetur Hector Boethius, in sua prefatione ad regem. Ex collectis igitur hincinde historiae Elphinstonus conflavit

Scotorum chronicon	Lib. i.
Conciliarum statuta	Lib. i.

Atque alia multa contexit. Postremo claruit anno a communis salutis origine 1480, sub prædicto rege Jacobo tertio. Hujus tempore claruit Henricus quidam, a nativitate lumi-nibus captus, qui carmine vulgari Guilielmi Waleys vitam conscripsit, de quo Major lib. 4, cap. 15.—Bale, Script. Brit. cent. xiv, n. 57.

A single passage in the manuscript proves the inaccuracy of these conjectures. The writer states that he accompanied Margaret, daughter of James the First, in her voyage to France, previous to her marriage with the Dauphin Louis, son of Charles VII. King of France, which took place 24th June 1436, consequently a year before Elphinston was born. It is more easy, however, to prove by whom it is not written than to establish its authorship; but even to this some approximation may be made. We may observe, in the first place, that the greater part of the volume consists of a transcript, in many places abridged, of the Chronicle written by Fordun and Bower, as the following extract from Book vi, chapter 14, shows:—

Haraldus, ut præmittitur, regni diadema suo capite proprio imposuit, anno Domini m.lxvij, quem, suis exigentibus demeritis, Willelmus Bastard simul vita privavit et regno.

Item, notandum est quod ista omnia suprascripta gesta per nobilem et discretum clericum, dominum Johannem de Fordune, collecta sunt et compilata, cætera sequentia vero per venerabilem patrem dominum abbatem de Insula Sancti Columbæ, qui in tempore suo dictus est dominus Walterus Bouware, sicut reperimus in magnis cronicis notatum; quorum anima in pace requiescant, et hæc signantur usque ad tempus regis Jacobi secundi hujus nominis. De residuo vero quis ea compilavit scietur in fine hujus præsentis libri,* quia de futuris contingentibus non est determinata veritas. Non mireris, O lector, si diversorum auctorum et cronicorum in præsenti opusculo de eadem nobilissima regum prosapia oppiniones et scripturæ inferendo duobus vel tribus vicibus recitentur. Nam, secun-

* Notwithstanding the promise here given that the name of the continuator should be given at the end of the sixth book, no such information is there contained; nor is there, throughout the whole volume, any guide to the direct solution of this question.

dum jura, fortior est sententia quæ plurimorum autoribus* approbatur; sicut in Evangelio Jesu Christi una et eadem historia per iiii Evangelistas approbatur.

The compiler has also inserted at Book viii, ch. 16, a passage which could not have been composed by himself (since it must have been written before 1399), but must have been taken verbatim from some earlier manuscript.

Edwardus tertius genuit Edwardum principem Walliæ, primortuum† ante patrem. Edwardus vero princeps genuit alium Ricardum, nunc regnantem, tempore compilationis istarum cronicarum.

In Book viii, ch. 17, he gives the date of the composition of the work, or perhaps of its transcription, in the following words:

Rex vero primus Scotiæ, qui hanc confœderationem cum rege Karolo [], vocatus est rex Achayus, anno gratiæ sexcentesimo lxxxvij, et usque in hunc diem hujus opusculi scripturæ, videlicet, anno Domini M.cccc.lxxxix inviolata et concuffa‡ manet conservata.

The attention of the reader must now be directed to a manuscript intimately connected with our subject, which is preserved in the Library of Ste. Geneviève at Paris; for the following description of which, as well as for a transcript of the prologue, I am indebted to M. Francisque Michel, a gentleman well known to the lovers of early Anglo-Norman literature.

* Sic MS.

† Sic MS.

‡ Sic MS.

MS. DE LA BIBLIOTHÈQUE DE STE GENEVIEVE, A PARIS, IN FOL. O 2.

MS. SUR PAPIER, DU XVI^e SIÈCLE.

CHRONIQUE d'Escoffé, traduite du Latin, et dédiée à Jehan duc d'Albanie, comte de Boulogne et d'Auvergne, de la Marche, et Régent d'Ecoffé etc., par Gremond Domat, commencée le 18 Juin 1519.

Cette chronique est une traduction un peu trop littérale d'une chronique Latine dont il y a une copie dans la bibliothèque Bodléienne, et qui est attribuée à William Elphinston, évêque d'Aberdeen ; mais dont l'auteur véritable paraît avoir été un moine de l'abbaye de Dunfermline. En effet on lit dans le prologue de notre MS. fol. 6, recto, ligne 12, à propos du Latin que l'auteur déclare suivre, qu'il dit ainsi : " par le mandement de révérend père en Dieu, par la permission divine l'abbé de Dunfermiling à présent gouvernant et regent le dit monastere, ay deslibéré d'ajouster plusieurs accidentz venuz dernièrement en nostre temps en le meilleur forme et manière que fere pourray, et felonc verité m'enqueray, et toute prolixité larray à mon pouvoir. Suis aussi deslibéré d'inscrire, dit nostre antien auteur, plusieurs faietzs merveilleux que moy auteur ay sceu dehors le royaume, que j'ay veu et oy," etc.

L'original Latin contient onze livres, c'est à dire les cinq livres de la chronique de J. Fordun depuis le commencement, jusqu'à la mort du roi David I. en 1153, et une continuation en six livres jusqu'à la mort de Jacques I. en 1437.

Dans la traduction contenue dans ce MS. les cinq livres de Fordun sont complets, aussi bien que le sixième et le septième, qui sont du continuateur ; mais le huitième finit au chapitre 42, laissant des feuilles en blanc pour les 20 derniers chapitres ; le neuvième livre finit au chapitre 36^e, les dix derniers sont en blanc ; le dixième livre n'a dans cette copie que les douze premiers chapitres ; et le reste est en blanc aussi bien que tout l'onzième livre exceptés les chapitres ix. et x.

Il y a à la fin du volume un index des chapitres de chaque livre.

Dans ce même volume il y a sur huit feuillets de vélin un abrégé

chronologique de l'histoire d'Ecoffe, jusqu'à Jacques I. d'Ecoffe, avec des portraits des rois en une espèce de miniature.

Le premier feuillet est occupé à son recto par des armoiries, l'écu est divisé en quatre compartiments dont les deux supérieurs ont chacun un lion rampant à la queue fourchée ; le compartiment inférieur de gauche porte trois jambes recouvertes de mailles et éperonnées, quant à celui de droite il porte deux barres en croix ; au dessus de la couronne de duc, qui surmonte le tout l'on voit un oiseau entouré de rayons, couronné d'un auréole et les ailes étendues ; et dans un cartel inférieur on lit : SVB. VMBRA. TVAR. Autour de l'écu il y a une corde soutenant de distance en distance des objets semblables à nos gourdes de pélerins et de soldats.

A l'écu pend, par une chaîne à anneaux carres, un médaillon représentant Saint Michel, l'épée levée sur le diable qu'il tient sous ses pieds, au dessous on lit dans un cartel : VERITAS : DE : TERRA : ORTA : EST :

Au verso de ce feuillet on lit ces vers :

PRINCES PUISSANS, CESTE PRESENT CRONIQUE
 Triumphante, de renom dignifique ;
 Demonstre, par tresclere evidance,
 Comment le royaume tresmagnifique
 Descoce, a Bruict souverain et antique,
 Car a este ramply de grant vaillance,
 Et est encores par quoy, par excellence,
 Jay escript cy maincte ouvre solempnicque,
 Pour demonstrer com la foy Catholicque
 A maintenu, et justice en puissance,
 Paix et amour, equite, temperence,
 Et contre Turcqs a souvent pris la picque ;
 Nobles et laiz, je vous pry, sans replicque,
 Voyez ce fait, tout muny de prudence.

DOMAT,* L'ACTEUR TRANSLATEUR.

* Ceci paroît être la signature autographe de *l'acteur-traducteur* ; et ce manuscrit, il me semble, est l'original.—FRANCISQUE MICHEL.

A treshault, tressillustre, magnanyme, tresscreant, et double prince, mon seigneur Iehan duc Dalbanie, comte de Boloigne et Dauvergne, De La Marche, et pluseurs aultres grandissimes seignories, tant de ca que de la la mer, grant et ferenissime regent pacifisque Descoce, Bremond Domat, vostre treshumble serviteur, rend salut et treshumble reverence.

A lhonneur, gloire et louange de Dieu, Createur tout puissant, seul Omnipotent, et a lexaltacion de vous, prince tres illustre, jay entrepris, moyennement layde dicelluy et de sa glorieuse mere sacree Vierge, de descrire et parfinir ceste present Cronicque, seloin la capacite rudde, peu subtil engin, et tant simple scavoir, en quoy supplie tous nobles liseurs supporter mon ignorance, et ne prandre garde au langaige mal aorne, ce que jay entrepris procede de bonne volente et ardant desir, et tend mon entreprise aux fins, cest de elucider vostre tant illustre et noble sang, et pour fusciter tous nobles couraiges des preux et vaillans chevaliers et aultres, qui par bon et loyal tiltre desirerent batailler en ceste mortelle vie pour soubstenir les termes de faincte foy, ainsi que pluseurs de voz predeceſſeurs ont prudentement fait, tousſours en la confidence de nom de Dieu ; car le Createur est celluy feul a qui tout bon prince et aultre doit prandre fa force pour parvenir a fin eureuse. Touſours est requis davoir lamour et craincte dicelluy devant les yeulx, comme ont heu vous bons et tressrenomes predeceſſeurs, lesquieulx esmeuz de la grace du Sainct Esperit ont mys leur affection a soubstenir la faincte foy, a decorer leſglize, tenir en repos le bien publicque, norrir paix et francise, maſtinenir justice, comme est trouve en ceste presente Cronicque et en pluseurs aultres. La quelle pour fatisfaire a vostre clement commandement obtemperant, comme celluy queſt oblige, a jamais jay bien volue trainſlater de Latin en Francoys, et commence le xviiij^e Jung, lan mil, cinq centz, et dixneuf. Je prie a Dieu, le Tout Puissant, que en ce faisant me soit ſecurable. AMEN :

Les honnourables gestes des anteceſſeurs tres louables et magnificques nous reduisent a memoire non pas ſeulement les faiſtz preſentz mais auſſi les preteritz et paſſez, qui ſont tres plaiſantz a reciter ; iceulx bien confiderez, noz profitons en meurs, comme par la lanterne dont ſoit

lumyere de verite, car, quant nous recordons leurs merites et leurs nobles vestiges, ilz nous enclinent et donnent occasion de bien faire; et pource que en toutes actes et operations le fuindement de verite est Dieu, sans lequel riens nest valide ne fainct, premierement et avant toute ouvre, en charite, en juste affection, en diligence, en toute nos-tre force, nous deuons icelly invocquer pour acquerir verite, a la quelle, sans grace, nul entendement humain ne peult parvenir. Querons la doncques au Pere de lumyere, ou quel tout don persaict de laffus est de-
cendant, car luy seul donne sapience, et sa bouche science et prudence est. Demandons, comme le saige Salamon, Mon Dieu, donne moy sapi-
ence, que soit avec moy et avec moy labore, et science, qui tousieurs te soit acceptable. Salamon demanda, et sens et esperit luy fut donne; Dieu invoca, et en luy vint lesperit de sapience. A la quelle grace im-
petrer nous digne conduyre, qui sans fin regne et vit. AMEN.

Et davantaige, affin que nous donnonsa Dieu tousieurs gloire et lou-
ange, car ampres la mort on doibt louer et exprefsement les victorieux et in-
vincibles hommes noble et illustre nation Escoffoise deffunctz et decedez; a la magnificence et honneur des venerables vivantz louablement posse-
dantz et occupantz le noble royaule Descoce resplendissant par toute les parties du monde, crainct et doublet par toutes nations, et non obstant que fortune souvent layt affaly en persecutions, en peftes, endiverses ba-
tailles par cruelz tyrans envahy par insultes de maintz prodicteurs et tritres, qui ont engendre pverfes iniquites,—Ce non obstant, la maison royalle Descoce a troys centz et trent ans et plus devant lincarnation de nostre Seigneur jusques a aujourduy sans muer nation ou subjection, de royalle majeste liberallement a occupe. Quelle louange pourray je don-
ner a nation si treslanticque et royalle? je ne scay bonnement, fors que je propose en randre graces a Dieu omnipotent.

LE PROLOGUE.

Comme a lordonnance des cronicques et gestes louables verite eluci-
dee favorable soit, et par expres a nouvelle chose, et les aureilles de plu-
feurs auditeurs, princes, et prelatz, et aultres hommes fameux, en plu-

feurs ardues conversations mondaines negoices soyent occupez ; ce que ne peuvent sans grant poyne tolerer et engendre icelle poyne, esnuy, au cuer de ceulx qui ont desir de oyr et comprandre, et pour ce que prolixite souvent esnuye, l'intention de l'auteur est de prandre des grandes et espacieuses cronicques la matiere la plus utile et fructueuse et briefment faisant ; comme la mouche a miel, qui de la fleur est extrayant la bonne substance, tout ainsi l'auteur se deslibere, moyennent layde du Sainct Esprit, de reger le plus et le meilleur briefment sans grant proces, qui engendre esnuy et confusion. Doncques par le bon commandement de hault et puissant seigneur, le trefillustre et magnanyme prince, monseigneur Jehan duc Dalbanie, a present Regent pacifique et bien merict Descoce obtemperant, ay volu fuyuee mon noble auteur compilateur du Latin, qui dit ainsi, “ PAR LE MANDEMENT DE reverend pere en Dieu, par la permission Divine, lable de Dunfermiling* a present gouvernant et regent ledict monastere, ay deslibere dajouster pleuseurs accentz venuz dernierement en nostre temps, en la meilleur forme et maniere que fere pourray, et feloin verite menqueray, et toute prolixite larray, a mon pouvoir. Suis aussi deslibere dinferer,” dit nostre antien auteur, “ plusieurs faictz merveilleux que moy auteur ay scau dehors le royaulme que jay veu et oy. Item, dernierement dune fille digne de memoire, qui fut cause de la recuperation du royaulme de France des mains de Henry tyran, roy Dangleterre ; la quelle jay veu et cogneu, et avec elle ay este en ses questes et recuperations, et a sa vie suis toujours este present et a sa fin.”

It appears from this prologue that Domat had before him a copy of the *Scotichronicon*, to which, at the request of a certain abbot of Dunfermling, a monk of that establishment had appended the relation of certain affairs which had happened abroad in his time, and partly under his own observation. He alludes

* Dunfermling, MS.

more particularly to the exploits of certain “fille digne de mémoire,” who was the cause of the recovery of France from the hands of Henry King of England.

It will be observed, and observed with regret, that the latter part of this French translation has not been completed, and, consequently, that we are deprived of the curious information with which the monk of Dunfermling would probably have furnished us, had his work come down to us through the medium of Domat's version. With all due deference to the opinion of those who contend that this work is taken from Elphinston's Chronicle, the Editor cannot but remark that the prologue is a sufficient proof to the contrary, and that the renowned Joanne of Arc is clearly pointed out in its conclusion.

The original Latin from which Domat translated is, as far as the Editor is aware, unknown, and its recovery would probably add, in no inconsiderable degree, to the historical materials as well of France as of Scotland.

From what has been advanced the Editor is inclined to believe, first, that the Fairfax MS. does not contain a copy of Elphinston's History of Scotland, and that the MS. in the Library of Ste. Geneviève is not a translation from that history: and, secondly, that the Fairfax MS. is a copy of the Scotichronicon, interpolated by an individual who accompanied Margaret into France

in 1436, and resided there with her until her death in 1444, and that the Parisian MS. is an imperfect translation of a lost copy of the *Scotichronicon*, to which additions, probably valuable ones, had been made by a monk of Dunfermling, at the request of his abbot.

The second article in the present volume, namely, an account of the murder of James the First, is printed from a volume formerly belonging to Thoresby,* and now deposited amongst the Additional Manuscripts in the British Museum (No. 5467). It appears to be a contemporaneous translation by John Shirley, from an account written in Latin, apparently at the time of the event which it records. Although it had previously been printed by Pinkerton, in the Appendix to the first volume of his *History of Scotland*, its reappearance in a more accurate form was considered advisable, for the purpose of thus bringing together the most authentic materials for a *History of the Life and Death of King James the First of Scotland*.

JOSEPH STEVENSON.

LONDON, March 1837.

* See *Catalogus MSS. Angliae*, fol. Oxon. 1697, vol. ii, p. 230.

SINCE the preceding Preface was completed for press, the following very interesting Letter has been pointed out, it having fortunately been preserved in the MS. Collection of Correspondence of the indefatigable Rev. Robert Wodrow, which now belongs to the Library of the Faculty of Advocates, Edinburgh.

As it exhibits the great value which Mr Wodrow attached to the MS. History, from which the present volume has been selected, it has been deemed of sufficient interest and importance to demand a place in it. It only seems to be farther necessary to remark, that Wodrow does not appear to have succeeded in procuring the transcript of the History which he so anxiously longed for.

*LETTER, the Rev. R. Wodrow to Mr David Randy, Postmaster,
Canongate, Edinburgh.**

DEAR SIR,

Receive the Manuscripts you desired, conteaning the originall papers of the Treaty 1640 and 1641. Tho' I am not very

* From the *Wodrow Correspondence*, MS. Letters, vol. iv. 1726-32. 12mo series, p. 32, Advocates' Library. This interesting Letter is also preserved in a very rare volume, entitled *Analecta Scotia*, Edinburgh, 1834. 8vo, p. 346.

fond to have my Manuscripts lent out, yet, to oblige you, and to gratify so curious and valuable a gentleman, as you represent Commissioner Fairfax to be, I have sent it, with my most humble duty. I doubt not you will take all care of it, and return it to us as soon as may be.

Generall Fairfax, when in Scotland, got the only copy, I hear of in the worlde, of our Bishop Elphingstoun's MS. History of Scotland, from Drummond of Hauthornden; and, when he returned to England, he lodged it in the Bodleyan Library. Were it possible to get a transcript of it (and the Commissioner being, as I think you hinted, a relative of the Generall's, he seems to have a claim to ask it), I would be far from grudging the charges, tho' I believe they might run pretty deep for my purse; yet I have laid out ten times more upon my Manuscripts, and would recon this a considerable accession to my Collection. We ought certainly to have a copy of this Historian of ours in his own native country. You'll take your own method to see if Mr Fairfax may use his interest, in England, to bring this about.

I am, &c.

(Signed) R. WODROW.

Nov. 2, 1726.

**CHRONICON JACOBI PRIMI,
REGIS SCOTTORUM.**



CHRONICON JACOBI PRIMI REGIS SCOTTORUM.

Capitulum Primum.

POSTQUAM incliti principes, videlicet, rex Robertus secundus, et tertius cum ejus primogenito, David, duce Rosay, viam universæ carnis ingressi sunt, regno in regimine ducis Albaniæ, fratris dicti Roberti regis tertii relicto, et missis in Franciam, ad instantiam regis ejusdem, prænominatis principibus, videlicet, Johanne comite Bouchaniæ, Archibaldo comite de Douglase, cum suo filio Jacobo, ac diversis aliis dominis et domicellis in bello relictis, defunctus est dictus Robertus Albaniæ dux, et sepultus in Dumfermlyne, et, ut afferitur, pro tempore suo fertilitas magna in regno vigebat. Quo etiam defuncto, prælati et proceres regni, confilio habitio, regem suum Jacobum, primum hujus nominis, datis obsidibus pro centum millibus marcharum, et matrimonio cum nepte regis Angliæ, filia comitis de Somerseth, nunc ducis ejusdem, contracto, de manibus inimicorum liberaverunt et in regno reduxerunt, et, congregatis omnibus universaliter regni majoribus, apud Sconam, more prædecessorum suorum cum gloria et honore coronaverunt. Pro securitate hujus liberationis et

De rege Jacobo
primo hujus no-
minis.

De coronatione
Jacobi primi.



summæ promissæ multi magnates regni in obsides in Angliam transmissi sunt, anno Domini m.cccc.xxiiij. Ipsa etiam regina Johanna fuit filia Johannis de Beaufort, marquisi de Dorset et comitis de Somerseth, qui fuit filius domini Johannis de Gant, filii Henrici ducis Lancastriæ et regis Angliæ, hujus nominis quarti. Mater vero reginæ erat filia comitis de Kent, fratris regis Ricardi secundi, in Scotiam expulsi, et nomen ejus fuit Thomas de Holandia. Pro [] vero et dotalitiis dictæ reginæ remissum est regi dimidium dictæ summæ. Coronati vero erant ambo per episcopum Sancti Andreæ, xxj. die Maii, anno Domini m.cccc.xxiiij. Murdachus vero Stewart, ex speciali privilegio fibi ut duci Albaniæ et comiti de Fyffe conceffo, eundem regem in fede regali collocavit, multis tyronibus cingulo militari per regem præcinctis et decoratis, ut in sequentibus declarabitur, cum nominibus obsidum pro expensis regis in Anglia datorum. Non enim volebant Angli, ex eorum versutia, dicere summam centum millium marcarum, quam pro ejus deliberatione petierunt, esse pro ejus redemptione datam, immo potius pro ejus expensis factis in eorum custodia pro conservatione et securitate personæ ejusdem; pro qua summa dati erant dicti obsides, quorum quidam usque ad mortem eorum ibidem permanserunt, alii seipso liberaverunt, alii evaserunt, alii seipso de eorum bonis redimerunt, sic quod per bene xxxv annos quidam eorum ibidem permanerunt, quorum expensæ et damna regnum Scotiæ de centum milibus librarum pejoraverunt.

Consilium Seno-
nense.

In his temporibus celebratum est consilium Senense in civitate Papiæ, post cujus celebrationem multæ hærefes initium habuerunt et schismata, quæ longo tempore postea duraverunt, quorum schismatum in fine libri, si placet, memoriam faciemus, usque ad schisma ducis Sabaudiæ, per consilium Basiliense, ut afferitur, inceptum.

Nomina vero militum in coronatione regis præcinctorum sunt hæc. In

primis, Archibaldus, tertius comes de Douglase hujus nominis; Willelmus comes de Angus; Georgius comes Marchiarum; dominus de Halis; Thomas de Haye, dominus de Jester; Walterus [] et Walterus de Halyburton; Patricius de Ogylby; David Stewart de Rossyth; dominus de Cetoune; dominus de Gordone; dominus de Kynnowle; comes de Craufurde; Johannes Reedstewart; David de Murray; Johannes Stewart de Cardeneye; Willelmus de la Haye, constabularius Scotiæ; Johannes Skirmegioure; Alexander Iruwyne; Harbartus Maxwell; Harbartus Heryß de Torricleis; Andreas Gray de Fowlis; dominus de Kylmauris, et dominus Dallousy; dominus de Creichtoune.

SEQUITUR DE ARRESTATIONE DOMINORUM, ET CRIMINE LÆSE MAJESTATIS.

Capitulum Secundum.

Anno Domini M.cccc.xxiiij. arestatus est Walterus Stewart, filius primogenitus Murthacy Stewart, ducis Albaniæ, in castro de Edinburghe, de regis mandato, et Malcolmus de Flemyngh dominus de Commernalde, et Thomas Boyd de Kylmarnoch. Walterus vero apud castrum de Baffe in custodia deputatus est, et Malcolmus apud Dalkeith; sed dictus Thomas Boyd libertati datus est quietus; et incontinentे post captionem eorum rex coronatus est, ut præmittitur, xxj die mensis Maii, et deinde apud Perth, sexto die post ejus coronationem, tenuit parliamentum suum, ubi pro utilitate regni et reipublicæ multa proposuit actura. Postea vero, proficiens quod [de] corona regni multum debilitata redditibus modicum ei de regalibus possessionibus præter wardas, relevia, et custumas, ad statum suum tenendum sibi remanfit, cum consensu trini status regni certa taxatio

De arrestatione
dominorum per
regem Jacobum
primum.

ad deliberanda hostagia sua, videlicet xij. denarios de libra, fibi concessa est de omnibus firmis, annuis redditibus, granis et bestiis, et aliis proventibus, tam spiritualium quam temporalium dominorum, pro duobus annis sequentibus. Et quia ista summa totalis nimis gravabat regnum, non levabatur in toto, sed primo anno xiiij. millia marcarum; et postea usque ad contractum matrimonium inter Margaretam filiam ejus et Daiphinum Franciæ, quod fuit anno Domini m.cccc.xxiij., taxæ non levabantur in regno. Et postquam soluta fuit una taxatio pro ambassanda hujus contractus, rex, murmurantibus communitatibus de eorum paupertate, omnia recepta restituere fecit, et amplius nullam taxam levavit.

Eodem vero anno [m.cccc.]xxiij., arestatus est Duncanus comes de Lenax in castro de Edinburghe, et apud Dunbar custodiæ deputatus est.

Eodem etiam tempore combusta est villa de Lythguowe, cum ecclesia ejusdem.

Eodem anno, xij. die Martii, tenuit rex secundum ejus parliamentum apud Perth, ubi arestare fecit Murthacum Stewart, ducem Albaniæ, et filium ejus Alexandrum, quem ipse militem creavit, cum xxvj. aliis. Areставit etiam dominum de Mongomery et Alanum de Ottirburne, secretarium ducis Albaniæ, et incontinentem fecit capere castella de Faulande et Doune in Menteith. Postea translatus est dux in Carlaverok et ducissa ejus apud Temptaloune, et de filiis dicti ducis solus Jacobus evasit, qui Dumbertan combuffit, et dominum Johannem de Reedstuart occidit, dominum videlicet de Burle. Postea fugatus in Hyberniam fugiens, quinque de suis complicibus apud Sterlyng accusati, condemnati, tracti, suspensi post capitis truncationem. Episcopus vero Argadiæ sive Lismorensis similiter fine reditu, quia se novit fautorem culpabilem contra majestatem regiam, in Hyberniam transvolavit; ordinis erat Prædicatorum.

De captione
Mordaci ducis
Albaniæ.

SEQUITUR DE EXECUTIONE JUSTITIÆ SUPER DUCEM ALBANIÆ CUM FILIIS
SUIS, CUM INCIDENTIIS.

Capitulum Tertium.

Anno Domini m.cccc.xxiiij., xxvij. die mensis Maii, rege continuando apud Sterlyng parliamentum suum, per affisam comitum et baronum de majoribus regni super ducem Albaniæ Mordachum, cum duobus suis filiis, Walterum Stewart et Alexandrum fratrem ejus, et etiam Donaldum comitem de Lenax, inveteratum virum magnæ ætatis, qui omnes quatuor super monticulum coram castro decollati sunt et in ecclesia Fratrum Prædicatorum inhumati. Nomina vero dominorum dictæ affisæ fuerunt hæc; videlicet, dominus Walterus Steuart, comes Atholiæ, patruus regis; comes de Douglase Archibaldus tertius; comes de Mar, Alexander Steuart; Willelmus de Douglase, comes de Angus; Alexander comes de Roffe et dominus Insularum; Georgius de Dunbar, comes Marchiarum; Willelmus Synclare, comes Orgadiæ; Jacobus Douglase de Balvany et Abercorniæ comes, postea de Avindale; Gilbertus de Haye, constabularius Scottiæ; dominus Johannes de Monte Gomorre; dominus de Lorne; dominus de Somerville; dominus de Torricleis; dominus de Dalkeith; dominus de Kilmawris; dominus de Kalendare; Thomas de Haye de Jester; Patricius de Ogylby, vicecomes de Angus; Johannes Forstare de Curstorfyne; Valterus de Ogylby de Luncreth. Hi vero domini comites et magni barones pares erant regni, majores etiam domini, qui super eorum affisam jurati, judicaverunt eos reos mortis et crimine læsæ majestatis erretitos, quia par per parem judicari debet. Propter quod pœna capitali puniebantur, confiscatis corporibus et bonis regi.

De occisione du-
cis Murdaci.

Nomina assiso-
rum.

De ambassatori-
bus Franciæ mis-
sis regi Scotiæ
pro matrimonio.

Sequitur de ambassiatoribus regis Franciæ missis in Scotiam pro matrimonio contrahendo inter Margaretam primogenitam regis Scotiæ, et Ludovicum Delphinum Franciæ, qui ambo in minoritate ætatis erant, adhuc infra annos nubiles.

Anno Domini m.cccc.xxv., post bellum de Vernuell, missi sunt a rege Francorum in ambassada regi Scotiæ archiepiscopus Remensis, dux et par principalis ecclesiasticorum parium Franciæ, cum domino Johanne Stewart de Dernle, constabulario armati exercitus Scotorum in Franciam, propter matrimonium contrahendum inter filiam primogenitam Margaretam dicti regis Scotiæ. Qui cum magna reverentia, gloria et honore recepti, expeditionem negotiorum suorum adepti sunt, sed quia infra annos erant nubiles, confectis cartis et promissionibus ex utraque parte de nuptiis perimplendis in æstate perfecta tempore advenienti inter predictam Margaretam et Ludovicum Franciæ, sigillis principum roboratis, nam episcopus supradictus cancellarius Franciæ extitit, habens secum magnum Franciæ sigillum, et sic negotio ut tunc profecto, reverfi sunt ambassatores in regionem Franciæ, relationem condignam facientes.

De ambassatori-
bus Scotiæ mis-
sis in Franciam.

Rex vero Scotiæ, placatus summe in his quæ dicta sunt sibi, et in præmissis actis, remisit honorabiles nuncios ac magnæ prudentiæ et discretionis viros, videlicet, magistrum Henricum Lychtoune, episcopum Abberdonensem; magistrum Edwardum de Lawder, archidiaconum Landoniæ; ac dominum Patricium de Ogylby de Uchterhouffe, justiciarum Scotiæ; cum certis commissionibus et instructionibus dictæ materiæ concernentibus, cum gratulationibus condignis prædicto regi Francorum pro tanto honore impendendo. Quibus hinc inde sic peractis, post quinque

vel sex annos sequentes missis iterum ambassiatoribus utriusque regni, prædictum matrimonium perimpletum est cum maxima solemnitate. Et primo missi sunt a rege Franciæ magister hospitii sui principalis, dominus Arnoldus Girart, gubernator Rupellæ, cum eo magister Aymerus Martin, doctor licentiatus, cum commissione ad contrahendum matrimonium per Verba de Futuro cum prædicta Margareta, afficiando eam ex parte ejus mariti Delphini Franciæ.

SEQUITUR DE PERFECTIONE MATRIMONII INTER DICTUM DELPHINUM ET
MARGARETAM SUPRADICTAM.

Capitulum Quartum.

Anno Domini m.cccc.xxxvj., misit rex Scotiæ filiam suam primogenitam Margaretam in Franciam, cum nobili cohorte dominorum, militum, ac providorum virorum dignissime provisorum, in tali apparatu et decentia et tali honorifice in ordine positorum quod confimile nunquam in tempore viventium, vel tam nobilis exercitus tam glorifice ordinatus, tam prudenter gubernatus, de regno Scotiæ missus fuit. In illo vero exercitu ad nuptias illas contrahendas inter partes prædictas præfuit episcopus Brechinensis, dominus Johannes de Crannok, et dominus comes Orgadiæ, dominus de Singlare et admirallus Scotiæ, cum aliis quinquaginta milibus, et armigeris, et eorum sequelis officiariis, ac etiam cum classe valida armatorum ad eam conducendam secure, propter metum Anglorum, usque versus regem Franciæ. In dicta vero classe erant tria millia armatorum bene ordinatorum et defensabilium. Erat enim filia decem annorum in nobilissimo apparatu, vestita pretiosissime et splendide, ac corpore

Quomodo rex
Scotiæ misit fili-
am suam in Fran-
ciam.

decorata, facie venusta valde. Matrimonium fiquidem in facie ecclesiæ factum est in castello palatio regio de Touris en Turyne per supradictum archiepiscopum Remensem, præsentibus regibus Franciæ, cum rege Ceciliæ, matre dictæ reginæ Franciæ, ac matre dicti regis Ceciliæ, cum ambassatoribus Scotiæ, multa nobilitate Franciæ, tam dominarum quam dominorum Franciæ. Quinimmo, licet despontati erant et matrimonialiter copulati, non tamen in thoro nuptiali intraverunt usque post duos annos vel cum dimidio, quibus transactis, completi sunt in eis anni nubiles, et in lecto positi apud villam de Gien sur Laare, et sic matrimonium perfecte consummatum est in nomine Jesu Christi.

De parliamento
tentato apud In-
verness.

Dedomino Insu-
larum.

Anno Domini m.cccc.xxvij., rex apud Inverness tenuit suum parliamentum, ubi arestatus fuit dominus Insularum ac etiam comitissa de Rosse mater ejus, filia et heres domini Walteri de Lesly, ultimi comitis de Rosse, arestari etiam fecit quasi omnes nobiles de partibus borealibus ; quod, ut afferitur, parliamentum domavit eos valde et timere regem fecit. Arestatus est ibidem Angus Duff, cum suis quatuor filiis et multis aliis malefactoribus ad gentaculum convocatis ac arestatis, accusatis, judicatis, et condemnatis, quibusdam decollatis, quibusdam suspensis, aliis proscriptis, exulatis, et sic patriam per multa tempora pacificatur et in quiete remansit. Dominum vero Insularum, quia juvenis erat et levi consilio gubernatus, noluit eum capitali poena punire, sed castigavit quosdam de suis consulibus, et eum secum in domo sua remanere voluit, eo quod de sanguine regali originem traxit, ad finem quod in moribus ac virtutibus, ex consuetudine inter nobiles, conditiones suas emendaret, ut, virtutum moribus emendatus, ampliorem gratiam regis et favorem nobilium promerere potuisset. Qui tamen, derisiones quorundam non potens ferre, infra breve tempus secreto modo recessit, et, consilio malignorum consultus, ob vindic-

tam suæ arrestationis villam regiam de Invernessie combuffit; propter quod rex iratus ultra modum, congregato exercitu, in partibus borealibus acceffit, et eundem persequendo, multi de exercitu ejus eum relinquentes versus regem se retraxerunt, videlicet Clan de Guylle Quhatane et Clan Camerone. Quod videns dominus Insularum, consultus quibusdam amicis suis, sine conditione, pure et simpliciter reveniens regi, in misericordiam ejus se commisit; cui rex clemens et misericors gratiam fecit ad requestam dominorum, et in custodiam apud castrum de Temptalone transmisit in custodia comitis Anguifæ, nepotis regis. Qui postea ad placitum regis veniens apud Halryudhouse coram magno altari, exutus¹ omnibus vestibus præter camisiam et femoralia, genuflexus misericordiam regis imploravit, ac gladium vibratum per punctum tenens in manibus regis exhibendo obtulit, cum hoc omnibus regni majoribus pro eo cum regina intercedentibus. Comitissam vero matrem ejus apud insulam Emoniæ transmisit, quæ ibidem per annum et ultra in custodia remansit.

SEQUITUR DE FILIATIONE REGIS ET REGINÆ.

Capitulum Quintum.

Anno Domini M.cccc.xxx., nati sunt regi duo gemelli masculi, filii regis et reginæ, propter quod exultavit totus mundus gaudio valde in universo regno, et in villa de Edinburghe, eo quod nati sunt in monasterio Sanctæ Crucis, accensis ignibus jocunditatis, doleis vini omnibus patentibus cum cibariis publice omnibus venientibus, cum dulcissima harmonia omnium

De nativitate ge-
mellorum fratrum
regi.

¹ Exultus MS.

instrumentorum artis musicæ per totam noctem, laudes et gloriam Domino annunciantes pro universis donis et beneficiis suis; xvij die mensis Octobris nati sunt, primus enim vocatus est Alexander, defunctus est in juventute; secundus natus, Jacobus, secundus hujus nominis, qui obiit apud Roxburgbe cum maximo honore anno Domini m.cccc.lx., tertio die Augusti, in ecclesia Sanctæ Crucis, ubi nascebatur, inhumatus. Rex vero Jacobus primus, pater eorum, plures milites in tempore nativitatis eorum creavit, videlicet, hos duos filios suos super fontem baptismalem, secundo vero, propter honorem illorum, multos alios creavit, quorum primus fuit filius cuiusdam domini Urbis Romanæ, ibidem a causa existentis, qui Princeps dictus est, cum multis juvenibus filiis dominorum regni, videlicet Villelmum primogenitum comitis de Douglase, juvenem, postea capite truncatum, item, Willelmum filium et heredem Jacobi de Douglase de Abercorne, postea in castro de Sterlyng occisum, item Johannem de Logan, dominum de Leftalryk post patrem, item Jacobum heredem domini de Crychtoune, item Jacobum de Edmundstoune, item filium et heredem domini de Borthyk.

De Lyone can-
nona.

Eodem anno rex de Flandria fecit adduci machinam bombardicam vocatam Lyoun, nunc in Anglia.

Item, anno [m.cccc.]xxxj., inchoatum est consilium Bafliense, ubi maximum schisma ortum est per ducem Sabaudiæ, anno primo Eugenii papæ quarti hujus nominis.

Eodem anno arestati sunt Archibaldus de Douglase, comes ejusdem, nepos regis, et etiam dominus Johannes Kenedy, pro causa, qui etiam fuit nepos regis. Rex vero in suo parlamento apud Perth remisit domino Insularum et comiti de Douglase; Johannes vero Kenedy custodiæ deputatus evasit, et seipsum exulavit sine reditu.

De obitu Jacobi
regis secundi.

Natae sunt etiam regi sex filiae, quarum prima fuit nupta Delphino Franciae, sine liberis mortua est [M.cccc.]xlv. anno.

Eodem anno, paulo ante parliamentum, quidam Insulanus, cui nomen Dony Balawch, apud Inverlochy Alanum Stewart, filium comitis Atholiæ, et qui etiam comes Cathaniæ fuit, cum duodecim nobilibus et eorum sequentibus in congreffu bellico occidit, ubi prædictus comes de Mar Alexander Stewart se removendo in tempore salvavit.

Eodem anno Angusius MakDuff et Angusius de Moravia congreffum simile habuerunt, qui paulo ante de carceribus regis evaferant. Inter quos de tribus millibus bellatorum vix triginta ex utraque parte evaferunt.

Anno Domini M.cccc.xxix., fundatum est monasterium Cartusienium, Vallis Virtutis nuncupatum, videlicet Charter House, in australi insula de Perth, cuius primus prior ejusdem fuit Osewaldus dictus, nobilis, religiosus, et magnæ prudentiæ.

De fundatione
Charter-house
in Perth.

Anno Domini M.cccc.xxxij., combustus est quidam hæreticus apud Sanctum Andream, Paulus Craw vocatus, unus de Pragencibus,¹ missus hic ad sanctificandam hæreticam suam pravitatem. Hæ sectæ Purgatorium non credunt, omnem religionem detestantur, peregrinationes vilipendentes abhorrent, ordines et ecclesiæ claves spernunt, etiam articulum fidei de resurrectione mortuorum non credunt, cum multis aliis conclusionibus falsis. Sed confilii generalis labor stetit circa quatuor articulos maxime et præcipue reconciliandos, primo videlicet de communione sacramenti sub utraque specie, de publica punitione² peccati mortalis notorii et dotatione et possessionibus ecclesiæ, et de verbi Dei libera prædicatione, an liceret omnibus indifferenter verba Dei prædicare. Omnes tamen istas

De Paulo Craw
hæretico.

¹ Piagentibus MS.

² Punitione MS.

oppositiones et alias multas sagacitas consilii Basiliensis reformavit contra Pragenses. Etiam tenuerunt quod pietas secularium principum erat supra pietatem spiritualem et ecclesiasticam, et quod¹ eis pertinebat, videlicet magistratibus, liceo rectificare clericos et praepositos delinquentes absque licentia spiritualis potestatis, et auctoritate propria judicare de spirituali potestate, dicentes, ut praemittitur, quod spiritualis potestas subjecta est temporali potestati in regno temporali, et sic omnem possessionem volebant ab ecclesia Dei auferre, et ecclesiam possessionibus spoliare, ut sic deficiat fides Christi. Dixerunt etiam quod in palatia bene recta expediens esset domum, uxorem, et omnia bona esse communia omnibus, etiam et filias in conspectu patrum et uxores in conspectu maritorum. Sed per Consilium haec haereses erant reformatæ, et omnes tenentes illam sectam ab hereditatibus expulsi et exheredati, et eorum possessiones veris Christianis concessæ et possessæ ab eis; qui postea venientes ad Consilium postulabant eis eorum hereditates restitute,² quia contenti erant eorum errores revocare, quibus responsum fuit quod nequaquam in æternum hoc facerent, nam peccata sua pejora meruerunt, dicentes quod dignum est quod quis puniatur in eo quo³ delinquit.

SEQUITUR QUALITER ANGLICI SUBTILITER VOLEBANT FRANGERE LIGAM
INTER FRANCIAM ET SCOTIAM, CUM INCIDENTIIS.

Capitulum Sextum.

De consilio
apud Perth, de
pace perpetua
adhibenda cum
Anglis.

Circa idem tempus venit de Anglia quidam miles, missus a rege Angliæ regi Scotiæ et consilio cum certa commissione et instructionibus;

¹ Quos MS.

² Restitui (?)

³ Quod MS.

unde rex informatus a quibusdam apud Perth congregavit consilium generale in mense Octobris. Proposita est materia de pace habenda cum Anglis perpetua, et de restituendis omnibus castris, villis, et possessionibus, quæ ad regnum Scotiæ per certa tempora transacta pertinere dinoscuntur, et præcipue Roxburgh et Berwyk, et omnia alia loca et possessiones quæ injuste alias de regno Scotiæ abstulerunt, et cum eis perpetuam pacem facerent; et hæc in præsentia regis ante magnum altare in ecclesia Prædicatorum apud Perth proposuerunt. Quibus breviter responsum, se velle libenter pacem cum libertate habere, alias non, et hoc concorditer de bono corde affectare. Tandem vocibus singulorum petentibus et opiniones responsum est per abbates de Scona et Emonia, 'quod rex fine concessione regis et regni Franciæ non poterat de pace perpetua cum rege Angliæ ullo modo concludere, viso quod per provisionem, concessum, et decretam consilii generalis tam regnum Franciæ quam Scotiæ, et per confirmationem sedis apostolicæ, confœderationes pacis perpetuæ inter regna concordata, ratificata, approbata, et confirmata existunt; sic quod inconsultis rege Franciæ et ejus parliamento, ac summo Pontifice, prædictæ confœderationes infringi nullatenus potuerunt. Ad quam confœderationem tenendam et inviolabiliter observandam, omnes reges Franciæ et Scotiæ magno juramento corporaliter affirmaverunt a tempore regis Karoli Magni usque nunc. Sed quod omnibus tangit ab omnibus approbari deberet, ergo, et cætera. Præterea quod rex Scotiæ tunc præfens ad hoc tenendum et observandum, ut præmissum est, nuper corporale præstitit juramentum, cum aliis regni juratoribus; super qua materia fuit alteratio et disputatio magna, cum diversis argumentis et persuasionibus ad utramque partem, inter abbates prædictos ex una parte, et de Melrose abbatem ex altera, pro confœderatione facienda cum pace perpetua cum Anglis absque concessione et benevo-

De responsione
eiusdem.

Disputatio inter
abbates de Fogo
et Scone et
Emonia coram
rege de pace.

lentia Francorum regis, et quod utilius esset habere pacem cum Anglis vicinis et propinquis quam cum Francigenis de longe existentibus. Hanc enim partem magister Johannes Fogo, magister in sacra pagina, omnibus viribus tenuit, aliis in contrarium alteram partem sustinentibus; sed fideliter comptum est inveterata malitia Anglorum non meritur penes Scotiam, et quod hæc oblatio confœderationis non erat nisi modus reperire ad seminandum schisma et divisionem in regno, et inter nos et amicos et confœderatos nostros de Francia, et ad fuscitandam discordiam ubi firma fides, verus amor, et concordia fraternalis, inviolabiliter radicata est, et quod ipsi Angli multa promittentes nihil de facto propter hoc perimplere volebant. Nam semper dum velint, occasiones ab amicis recedere invenire sciunt, ut ex eorum actibus antiquis evidentia perpetrati sceleris et experientia, quæ est rerum magister, demonstrant; et sic relinquitur materia indicifa finaliter, sic quod nihil ad læsionem confœderationis Franciæ et Scotiæ actum est.

De recuperatione de Dunbar
per Jacobum
primum hujus
nominis.

Anno Domini m.cccc.xxiij., cepit rex castrum de Dunbar, et ad custodiad illius commisit dominum de Halis, et in parlimendo suo apud Perth, in proximo tento, dominum Georgium de Dunbar, comitem Marchiarum, exheredavit propter demerita sui patris, ipso pro actibus suis remissionem regis in prompto demonstrante. Verum tamen præcinxit eum rex comitem Bouchaniæ, et sibi dedit quadraginta libras annuatim pro vita sua et ad minus usque ad ætatem perfectam regis Jacobi, etiam post mortem regis Jacobi primi domini consules parliamenti hoc idem sibi concederunt et heredi suo.

De obitu comitis
de Mar.

Anno Domini m.ccc.xxiiv., obiit Alexander Steuwart, comes de Mar, qui in bellis de Legis et Arlaw strenue se habuit, et in multis aliis con-

filiis. Et quia bastardus erat sic succedit rex de facto, licet de jure, secundum quosdam, domini de Erskyne et de Lyle jure hereditario debuissent succeditisse.

SEQUITUR QUALITER REX JACOBUS PRIMUS CASTRUM DE ROXBURGHE
OBSESSIT, CUM INCIDENTIIS.

Capitulum Septimum.

Anno quo supra, videlicet [M.CCC.]XXXV., rex Jacobus primus hujus nominis, validissimo exercitu congregato, obsestit castrum de Roxburghe circa principium mensis Augusti, erat enim numero plus quam ducenta millia armatorum. Sed quia his ibidem per quindenam exspectantibus, et nihil dignum memoriae agentibus propter detestabile schisma et nequissimam divisionem ex invidia ortam, infecto negotio et perditis omnibus nobilibus magnis machinis, tam cannalibus quam fundalibus, artillariis, cum etiam pulveribus machinalibus, carris et quadrigis, ac cum multis aliis rebus summe ad obfitionem necessario requisitis, cum summa dedecoris ad propria reversi sunt.

De obsidione
Roxburghe.

Eodem etiam anno legatus domini Eugenii papae in Scotiam intravit, paulo ante festum Natalis Domini, episcopus videlicet Urbinatenfis, admissus per regem et clerum apud Perth ad habendum audientiam in parliamento inchoando quarto die Fabruarii. Sed propter infortunium inopinatae mortis regis, qua preventus fuit, officium legationis non exercuit, sed dolorofus ultra credi potest recepsit.

Eodem anno obiit episcopus Dunkeldensis, de Cardine vocatus, et electus est dominus Jacobus de Kennedy, nepos regis, ubi stetit episcopus

per duos annos, et in tertio anno ad episcopatum Sancti Andreæ promotus est. Et post eundem dominum, in episcopatu Dunkeldensi provisione apostolica fuit promotus dominus Alexander de Lawder, notabilis vir, qui vixit annum tantum, defunctus apud Edinburghe anno [m.cccc.]xl., etc. Cui post hoc successit magister Jacobus de Bruyse,

De episcopo Glasguensi, videlicet, Bruyse.

qui diu non stetit ibidem, sed ad episcopatum Glasguensem fuit translatus auctoritate apostolica, et infra duos vel tres annos post ejus promotionem defunctus est apud Edinburghe, et in Dunfermlynne sepultus in capella Sanctæ Mariæ, anno Domini m.cccc.xlvii., et sic non remansit episcopus, ut videre licet,¹ nisi per septem annos vel eo circa. Cui in episcopatu Dunkeldensi successit magister Johannes de Ralestoune, secretarius regis, qui non diu vixit etiam, et in episcopatu Glasguensi sibi successit magister Willelmus Trumbule, custos privati figilli, qui similiiter non diu duravit, et sic in ipsis duobus episcopatibus infra decem annos decem episcopi præfuerunt, vel, ut non mentiar, eo circa, ut evidētia rerum demonstrat.

De morte Margarite delphinæ Franciæ.

Circa idem tempus, anno Domini m.cccc.xlv., Margareta Delphina Franciæ, cum rege et regina Franciæ ac cum proprio marite summe dilecta, in flore juventutis, quasi regem et reginam ad nutum gubernavit suo confilio, prudentia ac sapientia summa, per quam apud regem Franciæ et reginam fuit summe dilecta et credita, et ejus verba exaudita. Sed heu, proh dolor! quod me oporteat scribere quod dolenter refero de ejus morte, cum mors, quæ cuncta rapit viventia conditione pari absque personarum differentia, eamdem dominam ad solvendum naturæ debitum in flore juventutis sine prole de domo regia Franciæ brevi languore eripuit.

¹ Videlicet, MS.

Cujus inopiam ea mors apud Chalons en la contee de Champaigne, id est, in civitate Calonensi infra comitatum Campaniæ, ubi inhumata permanit, multorum corda tam Franciæ quam Scotiæ dolore nimio denigravit. Nam ego, qui scribo hæc, vidi eam omni die vivam, omni die cum rege Franciæ et regina ludentem, et per novem annos sic continuantem. Postea vero, tempore contractus matrimonii inter regem Henricum Angliæ et filiam regis Ceciliæ et fratri reginæ Franciæ, infra octo dies vidi eam sanam et mortuam, ac evisceratam, et in casula plumbea in ecclesia cathedrali dictæ civitatis Calonensis ad cornu magni altaris ex parte boreali in quadam tumba positam; rege dicente quod post pauca tempora levare ficeret eam, et apud Sanctum Dionisium inter reges et reginas universas ibidem collocari. Cujus Epitaphium sequitur consequenter hic, quod super ejus tumbam positum fuit post mortem in lingua Gallicana, modo hic in lingua Scotticana translatum ad præceptum regis Jacobi Secundi, fratri ejusdem dominæ.

**INCIPIT LAMENTATIO DOMINI DALPHINI FRANCIE PRO MORTE UXORIS
SUÆ, DICTÆ MARGARETÆ.**

Capitulum Octavum.

Thee mychti Makar of the major monde,
Quhilk reuly rollis thir hevinly regions round
About this erd, be mocioune circuler,
Ger all the cloudis of the hevin habound,
And souk up all thir watteris hal and founde,
Baith of salt sey, of burne, well, and revere,

Syne to descende in tygglande teris tere,
 To weip with me this wofull waymenting,
 This petwys playnt of a princeſ but peir,
 Quhilk dulfull deed has tane till his duelling.

Fill burnis, wellis, reveris, and fountayns,
 Baith stankis and louchis and waleis of montayns,
 Of glowdis of forow, of angger, and distres,
 And baith my hart, in endles wo that payns,
 For derfnes and dispyt of deed nocth fayns,
 Quhilk as ws reft fa ryal a richeſ,
 Wes never git more gret pete of a princeſ,
 In quhome regnyt [the] floure of nobilitē,
 Helpe to murne, and murne hir mare and leſ,
 Quhilk for diseiſ dayly but dreid I dee.

Ger all the ayre that in the hycht above is,
 And all the wyndis that under the hevyne amovis,
 Turn all in sobbyng and in fichyng foore,
 Ger all thir foulis that melody contruvis,
 And all thir birdis that syngand heir for lufeis,
 Turne all thair joy in foro and in coore,
 And help to murne this dul my lady foore,
 And wary weird, quhilk banyſt as of France
 The mirrour of vertu and warldis glore,
 Quhilk deed has reft but reuth or rapentance.

God of nature, quhilk all this eird honouris
 With fruyt and fulge, with herbe, fluris, and flouris,

Fair flurisand and freche in thair verdoure,
 Of quhilk the fleuvir to the hevyne retouris,
 And al the frechneſſ of thair faire figouris,
 Žeildis thaim and wourſhip to thair Creatoure,
 Gyf defaid thaire freschneſſ for thi gret valoure,
 And turn in blakynge all thaire lustineſſ,
 Heil never this erde more with plesand coloure,
 Quhill we have murnyt the dull of our mastreſſ.

Turne all in blak that aire was fresche of hew,
 And in murnyng all myrth, musik, and glew;
 Owre fyle the fone with myſt and with merkneſſ,
 Ger every wy that are of luffe wēſt trew,
 Of' mynd of my regret and on me rew,
 And stanche in erde all solace and blythneſſ;
 Turne all at is blyth in breith and villneſſ,
 And in murnyng all myrth and melody,
 Quhill we have murnyt the dule of our mastreſſ
 Lat nature thole na kynge leife heire gladly.

Bot nocht withſtandyng thaire is mare of this lamentacioune xvij
 coupill, and in the anſuere of Resoune alſ mekill, this may ſuffyce,
 for the complaint is bot fengeit thing; bot be cauſ the tothir part,
 quhilk is the anſuere of Resoune, is verray futhfaſtneſſ, me think it
 gud to put mare of it, quhilk followis thus efterwarte.

¹ Sic MS.

Thow man, that is of pouer and smal valoure,
 Leifful to joy, sonne movyt to doloure,
 And thow knew weill thin auvyne creatioune
 Thow makis gret falt in sorb of thi furoure,
 All thus but cauf to crab thi Creatoure,
 And thow wald have consideracioune,
 Thou art subiect till all humain passioune,
 Sic is thi det, sic is thi due dwtye;
 And thou will feik to thi salvacioune,
 Have mynd of miserabile humanite.

Lat be thi dull, thir ar bot dualmys of deed,
 Quhare reuth is quhy sekis thou remede?
 Quhy ravyb thou, and thou man resonabile;
 Finare of forge, as gold is be the leid,
 Of wyt and wyfdom, of confale and of reed,
 Fra nature bestiali; this is na fabill.
 Discreccioune schawys the deferans veritable
 Betueix resoun and sensualite,
 Sen God hes gevyn the vyt and knawlige abille,
 Than fuld thou schaw quhether man or best thow be.

Thou fais that this regratit he princeb,
 Quhill owre the lave of vertu was peirleb,
 Was tane owre soun in floure of hire fairheid,
 And countand of hir bewteis mare and leb,
 And how with all men luffit and lovyt scho web,
 Quhilk was gret worship till all womanheid;

Thocht all this warl fuld well in wo and weid
 No wonder war ; bot quhat ma this availȝe?
 It mendis hir nocth to meryt na to meid,
 Bot till hir frendis Payne, tynsale, and travailȝe.

Thow fuld weill knew that He, that all as made,
 As langand governance of his Godhade,
 Nathing myssaris, bot all dois for the best,
 And all this warl, that is baith lang and braid,
 He ordane[s] for refeccioun of manhaid,
 Bot nocth forthy that it fuld all wais left
 In heritage, bot pilgrame or geſt,
 Of lauwaſt hym to¹
 And wynne pardoune to bryng hir faul to rest
 Efter this lyff, for neydleſ we mone dee.

He maid this warl nocth to be ay leftand
 Bot to renew, and ay be renewand
 Fra lyff to deed, fra deed to lyff agane;
 He maid nature to be his lufftenand,
 To forge the werkis he has tane on hand,
 For he left nocth hymselfe to tak the Payne;
 Syne ordand he that deed fuld be ay bayne
 To tak his werkis in thaire best sesoune,
 His diligatis dois na thyng heir in vayne,
 Oure thame he ordande wifdome and resoune.

¹ Erased in MS.

Quhat mycht God mare do till his creatoure
 Bot dow hire with the giftis of nature?
 With all bewteis of fresche feminite?
 First giffand hir the fairneß of figoure,
 With plesand propirneß of portratoure,
 Enforst with fortoune in the heaſt gre,
 Syne paffand utheris of gudneß and beute,
 Thir thre gyftis cummys ay fra the fader doune,
 Suppoß the twa may nocht ay leſtand be,
 Thare is na rychteß peire to gud ranoune.

Fra we cum firſt in this warld mortelle,
 Cled with this corruptible corps carnelle,
 We draw to deed, and deif̄ everilk day,
 Syne anone we paſſ to lyffyng eternelle,
 To leſtand joy or Payne perpetuelle;
 We may never wyt, will we be wente oure way,
 This warld is maid for that warld to purvay,
 Nocht heire to leif in lustis at all oure eif̄;
 Men wynnis nocht evyne to dance, and syng, and play,
 Bot payn and penitence oure Lord mone pleiſ.

Thaire is nocht heire bot vayne and vanite,
 Baith pompe and pryd with paffand poverte,
 Weire and invy with cankirryt cuvatif̄,
 And every man a lord defyris to be
 Quhilk has na loſe, rycht now away is he,

And efter hym a nother soun will ryf ;
 Wykkytare welthe and wourthy men peryf,
 A man weill set thocht he be kyng with croune,
 And he inclinde be for to do justice
 Thai fall never ceiff quhill at thai bryng hym downe.

The lang lyff is nocht profitable heire,
 Quhill we be went oure will is ever in weire,
 And syne the passage is rycht peralus,
 We have bot bale will we be brocht one beire ;
 Bot syne we ordande ar till have gud cheire,
 And we do weill traist weill it fall be thuff ;
 Cryft scheu quhen he rafyt Lazaruff ;
 He grat oure hym, for he kneu weil the Payne
 He fuld have in this lyffynge languaruff,
 Never till have joy till he war deide agayne.

Sene we have heire na cete permanante,
 Oure faule, quhilk is in oure body lent,
 Is haldyne in ws as it war in persoune,
 Ordant for to purvay for the parliament,
 Till ansuere at the dreidful jugement ;
 Thaire is oure rest, thaire is oure rycht sesoune,
 This warld is bot a permucioun,
 We fuld it hayt and lall¹ that it ma feire ;

¹ Sic MS.

Oure Lorde refusit the dominacioune,
Sayand the prince of it was Lucifere.

The lust is schort, joy has na day till ende,
Welth is oure blonde, mysdeide has nane attende,
The wykkyt win with braak¹ paff away,
Gudmen ar lounen,² the wykkyt weil ar kend ;
Mychty mane compt for all the gude thai spend,
And quhen thai paff quhat lordfchip mare have thai
Bot as the pure, that haf his lenth of clay?
Quha most gud has nocht heire has bot the name,
And blyndis thame, that thai ma nocht heire purvay
To graith thaire gait one to thaire langeſt hame.

Sene warldis welth is al bot vayn glory,
And warldis wyfdom al bot fyne foly,
And God as gevynē ws wyt and knalage abille
To deport refoun fra his contrary,
And keip ws that we eie³ nocht opinly
To mak ws till oure Makare detestable,
Be nocht in to the vertu veritable,
Bot soberly in paciens tak and gre
For hire; scho thankis nane to be lamentable,
Scho is in joy, as be oure faythe trast we.

¹ Sic MS.

² lounē MS.

³ Sic MS.

Quhat proffyt is it with fortoune for to flyt?
 Deed, weird, na fortoune ar nocht for to wyt,
 Thai do nocht bot throu soverayne ordinance;
 In that scho was off bowte mare perfyte,
 Of princis cummyng, and in to peirles^f plyte,
 Hire deed dois al men gret car [and] displefance.
 Hir vertu and hir gudly guvernance,
 Quhilkis garis hir have sa mekil honor heire,
 Suld be till all goure paynis allegiance,
 To slok goure syt and gare gou mak gud cheire.

Thow fuld traist that scho was virgyne pure and cleyne
 Borne and upbrocht, with vertu ever has beyne
 In houf^f ryalle in till hir tender age,
 Leyffand but syn, and mekyl gud as feyne,
 Dyd never of plycth the pointyr of a preyne,
 Tynt nocht hir maidenheid for hir mariage;
 Scho schew weill that scho was nocht [] parage
 Scho mad gud end, and deit with all gud devyf;
 Thus al^f fer as man may have knalage,
 We traist hir saule restis in paradif^f.

It grevyf God in His he mageste,
 Wenand that man is mare of [mycht] than he,
 Quhilk is contrare till his commandmente,
 Deed makis na differens of na dignite,
 Of bonte, bewte, na of ryche^f he,

His¹ deed alowyt is at the parliament;
 Sobris gour wyt and stabill gour entent,
 For ge wait nocht how sone gour cass³ ma cum,
 And have mynd of the dreidfull jugement,
 Sum ar heire crouss³ that thaire will fyt full dum.

Lat be thi mane and murne for hir no more,
 Thou fuld mak joy quhare [thou] now makis care,
 Sen scho deceft with all the sacramentis,
 Quhene scho was borne men wylt scho fuld cum thaire,
 Thaire is na thyng that ma lefft ever mare
 That compunde is of brukyll alymentis,
 Scho has affyhit deed of all his rentis,
 Hir dule is done, scho as na more ado
 Bot double hir joy efter the jugementis,
 Weill war the wy that weill ma cum therto!

In this mater it feris no mare to pleid ;
 God sparyt nocht his awyne Sone fra the deid,
 Gart hym [tak] manheid of the may Mary,
 Syne offerit hym for oure synnys remeid,
 Quhare synful man micht na thyng stand in steid,
 He was ful worthy for that legasy,
 Quha wald mak dule for deed in ys party ?
 Sene mony a thousand martir and virgin cleyne
 Was put to deed with tyrannis cruelly
 Quhy fuld we thane for faire deed murne or meyne ?

¹ Sic MS.

Tak gude comfurte and leife in hop of grace,
 And think how scho, throw vertu and gudnasse,
 Baith luffit and lovit with God and men has beyne,
 And think how that x m. geire that waffe
 Quhen it is gane femys bot ane houre of spaffe,
 Lik till a dreme that we had dremyt geistreyne;
 Gar haly kyrk have mynd one hir and meyne,
 Think one thi selfe and all the myß amend,
 And pray to Mary moder, virgyne cleyne,
 That for hir grace scho bring ws to gud end.

AMEN.

EXPLICIT CONSOLATIO RATIONIS AD LAMENTATIONEM.

SEQUITUR DE MORTE REGIS JACOBI HUJUS NOMINIS PRIMI CUJUS IMMENSUS DOLOR TOTI CHRISTIANITATÆ DISPLICUIT, CUM INCIDENTIIS.

Capitulum Nonum.

Anno gratiæ m.cccc.xxxvj., postquam rex de obfidio de Roxburghe De morte regis
Jacobi primi. reversus est, et parliamentum suum ad audienciam legato summi Pontificis dandam apud Perth constituit, intravit Sathanas in corda proditorum quorundam, ejus mortem a longe retroactis temporibus ex antiquæ et inveteratæ malitiæ invidia machinantium, per quam alias multotiens ex infidiis quærebant eum, in multis locis conantes cum occidere. Sed quia nullam potestatem in eum poterant habere, nisi eis effet desuper, eo quod

nondum adhuc venerat hora ejus, tandem, captato tempore opportuno, quidam Robertus de Grahame cum suis complicibus, videlicet, Christofero de Camera cum Thoma ejus fratre, ambo filii Johannis de Camera burgenis dictæ villæ de Perth, cum eis duo fratres cognominati de Hall, et aliis multis, adjunctis eis Roberto de Steuwart, filio videlicet David Steuwart, filii et heredis comitis Walteri Steuwart de Atholia, patrui regis Jacobi de quo fit fermo, qui David in Anglia eo tunc erat in hostagio pro rege supradicto et ejus deliberatione, in prima Quadragesimæ septimana, in monasterio Fratrum Minorum de Perth, in noctis latibulo, in propria camera occiderunt, cujus occasio fuit ille serpens antiquus dierum malorum, inveteratus comes Atholiæ supradictus, qui a longo tempore callide ad coronam aspirabat, qui etiam conciliarus præcipuus erat ad perdendum ducem Murdachum Albaniæ cum ejus filiis, nec non et ducem Rosay, ad finem quod ipse agnus innocens putativus ad apicem regni aliorum crimine evacuatis¹ levius poterat pervenire. Ipse etiam nutrix erat tofius proditiosæ traditionis ipsius regis, per quod mors intravit in regno Scotiæ, cujus supernum damnum non delebitur in tempore viventium. Nam fama ejus nominis per omnia regna Christianitatis transfivit. Tantæ enim virtutis, strenuitatis, et prudentiæ erat, quod nunquam in partibus istis, citra mare Gallicum, inter principes parem² fibi in scriptis repirere poterimus. Nam si totus mundus sub regimine unius personæ poterat licite comprehendi, ipse, exigentibus suis prudentia, sapientia, et virtutum meritis et probitate, ad regimen totius dignè meruit exaltari. Omnes enim regnicolæ hujus regni de calice amaritudinis ejus mortis liberunt, quem hujus amaræ mortis satellites participes in ejus occisione eisdem propinaverunt; propter quod omnes inferiores, tanquam felli

¹ Sic MS.

² Pari, MS.

potati, intoxicati sunt. Ipse enim a legato apostolico per octo dies ante hoc confessus est et absolutus a poena et culpa. Iste vero Robertus de Graham, cum suis complicibus, nequissimis proditoribus, per medium supradicti Roberti Steuwart, in cameram dicti strenuissimi principis custodibus evacuatam, proditorum etiam cohortibus invallatam et circumseptam, circa horam noctis decimam eundem principem inermem, vestibus exutum, crudeliter fine misericordia occidendo jugulaverunt; qui ante mortem mirabilem defensionem faciens, primos in se irruentes¹ in fortitudine brachii sui ad terram usque prostravit, donec et quo usque tanta multitudo eum circumclusit quod eum amplius ab omnibus defendere non potuit. Et sic, tanquam agnus innocens ad victimam ductus, gratias agens et misericordiam ab Altissimo implorando, elevatis manibus ad cœlum, exspiravit; in cuius pectore supra umbicum, post lotionem vulnerum, viginti et octo plagæ perforatae repertæ sunt. Hanc etiam persecutionem propter justitiam passus est; quod videns legatus papæ, qui infra octabas præcedentes eum a poena et culpa absolverat, cum lachrymosis suspiriis, emissa voce magna, et ejus vulnera osculando lachrymabilia, coram omnibus astantibus dixit, quod ipse in periculo animæ suæ caperet quod ipse in statu gratiæ, pro defensione reipublica et executione justitiae, tanquam martyr defunctus est.

Iste vero relinquens post se filium suum, Jacobum secundum, et statim fex annorum, et sex filias, videlicet, Margaritam Dalphinellam Franciæ, Ysabellam ducissam Britaniæ, Mariam comitissam Bouchaniæ in Selandia maritamat, ac Helienoram ducissam Austricæ; haec vero quatuor filiæ ultra mare nuptæ sunt; aliæ vero duæ in Scotia, videlicet, Johanna comitissa de Mortoune, et Maria comitissa de Hontley; quibus honor et gloria in secula seculorum.—AMEN.

Nomina sex
filiarum regis
Jacobi primi.

¹ Irruens, MS.

SEQUITUR DE TERRIBILI JUDICIO PRO MORTE REGIS SCOTIE.

Capitulum Decimum.

De morte proditorum regis Jacobi.

Post hæc autem præfati proditores cum eorum nequissimis satellitibus capti sunt, incarcерati, et crudelissimis tormentis condemnati, et morti amarissimæ deputati, in quadrigis nudi per villas ducti, et per tortores ferris carentibus puncti, infossati, postea ad summitatem mali navis per funiculos tracti, et posterius ad ima descendentes evicerati, tracti ut traditores, et decapitati et demembrati et in quarteriis per carnifex divisi, ac eorum membra post hoc in portis villarum et oppidum, ad aliorum exempla traditorum, suspensa fuerunt, ac eorum capita in excelfis locis notabilioribus villarum et civitatum super spicas ferreas exaltata. Exceptis duobus de dictis traditorum complicibus, fratribus germanis de Berclays de Tytfmure cognominatis, qui in partibus Franciæ clanculo evaserunt, et in partibus Britanniæ Minoris cogniti, capti, et ad ducem nobilissimum Johannem ducti, qui dux instructus de crimine simili morti deprivavit,¹ ut supradictum est, et sic nullus omnino evasit. Post cujus obitum in tota Christianitate, ut veraciter aestimo, ad utilitatem regni et regimen reipublicæ non reliquit sibi parem; tantæ enim prudentiæ erat quod omnia novit, omnia scivit, ecclesiam honoravit, operarios et colonos² dilexit, agricolas protexit, pauperes, pupillos, viduas, orphanos, et omnes miserabiles personas defendere voluit. O lachrymanda, miranda, et lamentanda mors misera, quæ nulli excellentiæ parcit, immo Conditori pari omnia rapit. Judicia enim Dei abyssus multa; nam sicut exaltatur cœlum a terra ita viæ ejus a viis hominum, et cogitationes ejus a cogitationibus eorum. Sed heu! quod reges nostri

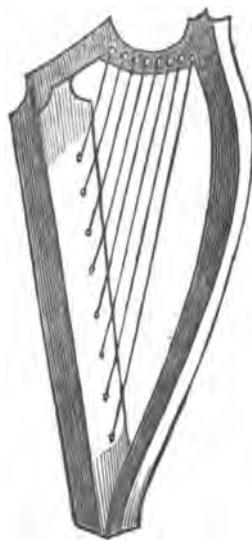
¹ Sic MS.

² Colnes, MS.

juvenes sunt sæpius, in quorum temporibus justitia claudicat frequenter, et causa hujus est eo quod non sunt sapientes, nec prudentes ad cognoscendam viam æquitatis et justitiae. Nam, ut dicunt sancti viri, princeps non literatus a finis coronatus, quia cæci sunt principes non literati. Item, propheta in tuba Domini dicit, ‘Captivus ductus est populus meus, quia non habuerunt scientiam, et principes eorum perierunt.’ Etiam principes qui sunt ignari ignaros constituant suos officiosos justiciæ et cæcos, nihil scientes sapientiæ, scientes vel prudentiæ; et causa est quia nobiles Scottiæ non dignantur scientiam addiscere. Sed quomodo potest quis scire litteras nisi prius didiscerit eas? Ideo justitia [in] regno Scottiæ est debilis et tepida in defectu regum, juvenum, et baronum insipientium,¹ quod dolenter refero. Sed quia in defectu justitiae multi perierunt fame, quidam fitientes et esurientes justitiam quædam instructionem ignoris judicibus in vulgari modo compilavit² ut sequitur.

¹ Incipientium, MS.

² Sic MS.



INCIPIT ENIM SIC FIGURATA PER CITHERAM¹ STATUM REGNI DESIGNANS
QUÆDAM MORALITAS.

Capitulum Undecimum.

Rycht as all ftryngis ar rewlyt in a harpe
In an accorde, and turnyt all be ane uth,
Quhilk is as kyng, thane curiuly thai carpe,
The fang is sueit quhen that the sound is fuyth;
Bot quhene thai ar discordand, fals, and muth,

¹ Scitheram, MS.

Thaire will na man tak plefance in that play,
 Thai mycht weill thole the menstrale war away.

Bot, and the ftryngis be nocht all trew and draft,
 Quhat fall we sa? fall we the menstrale wyt?
 Yha bot he bent and pruve thaim with his wraft,
 Be thai untreu pul out and mak all qwyte,
 And utheris treu put in thaire steddis als tyt,
 And change ay sua, quhil he find trew accord,
 Thane will men sa he is worth to be a lord.

Thou ryall kyng all thus fuld reule thi realme;
 Gud sounde and futhfast to thi fugges gyve,
 The tung to teiche all fuld be tane is toune,
 The luffe fuld gar thi leigis laulyk leyve,
 Thou fuld syft the subjectis throw a feyve,
 Se quha war worth to worship, quha to wa,
 And thaim rewarde efter as thai cauf the ma.

Raward worthy and punys wikkyness,
 Nuris vertu, exclude vice and errore,
 Consider weill the sound of thi gud fugges,
 Knaw thaire curage as face in a meroure;
 Sene God maid the to be thaire governoure,
 And thou put blynd men in thi governance,
 Thou fall be punyft for thaire ignorance.

For sic men as thou deputis under the,
 Quhether thai be full wykkyt men or wyffs,

All men will trast that sik lyk man thou be,
 As thou committis to governe thin office;
 How fuld a mane but knaulage keip justice?
 Nor but wysdome be a governoure?
 Thus may thou never of thi diedis haf honour.

Bot gare gounge lordis study in the lawyß,
 And in thaire goutheide tak sum tecement;
 How fuld a man be wyß that na thyng knawiß
 To gyff the counsale in thi parlement?
 Nor for to gyff a rychtwyß jugement?
 Or for to governe justice in the landis,
 That has thaire wyt to feik at utheris handis?

O prince, think quhy thi croune was gevyn the till,
 Thi sueirde, thi septoure, in takyngnge of justiss,
 Fra heast God to discerne gud fra ill,
 Expell wykkyt, and lufe thaim that ar wysß;
 And oure all thing put wyß men in office,
 And knew thaim weill that fall thi jugis be,
 Sen all the pleicht and perale lyis on the.

Bot, sen a mannis wyt may noctt suffissß
 For to maynteynie fa hee a governance,
 Thow fuld gar cherisß the confale at war wyß,
 Be all the iij. Estatis ordinance;
 And lay all hale the charge in thare balance,
 To gyff the confale in thi goverment,
 As thai will ansueire at the hee jugement.

And cheif^s na man, for hee lordship, na blud,
 Na gret pouwar of ryches, to confale,
 Bot be eleccioun chosyne men of gud,
 Quhilk God and man ple^s thare governale,
 Quhilkis as the votiffe of all the commons hale,
 To luffe God, lawte, justice, and prudence,
 And knawayne of gud lyffe and of gud concience.

And tak nocth all the birdyng on the bak,
 With speciale counsale in to privyte ;
 Gyff it be ill, thou fall have all the lak,
 Thoht it be weill smale honoure is to the ;
 For ever the proffyt of the comunite
 Is put abak, quhen sic men has the cure,
 And ever the crowne is indegent and pure.

This may fe¹ be futh experience,
 Be officeris that has the gud to spend,
 Thai gar the trow thou may nocth mak dyspence
 On thi houshalde nocth half a geire till end,
 Bot in huntyne and in fornynge thai the fend
 On lordis and one abbais heire and thare ;
 Thai by lordschyppis, bot thou art alwais bare.

Quhat makkis this bot catyfe tratouris,
 Quhilkis couth never confale bot in cuvaty^s ?
 Quhilkis had never bart, na heid, till he honoris,

Wenand na wy but wrechitneſe is wyſſ?
 Lord God! quhare are thir princis hee of prifſſ
 Quhilkis in justice fet all thare erdly glore,
 And rychit thaim ſelfe and thaire realme more and more!

Thaire fuld never catyfe confale be to kyng,
 Na kyng fuld never of his ſmale coumptis knaw,
 Na wit of ſcantneſſ, na of wrechyt thyng,
 That mycht his hart to dreid of myster draw;
 All his delyt fuld be to keip the law,
 For hee honour, hee worſhip and ranoune,
 With wrechitneſſ restis never in a persoune.

It is degrading till a kyngis croune
 To mell hym with ſmale wrechyt beſyneſſ,
 Na with na tutwlaris for to rouk and roune,
 To leire to conqueſt guddis with ſcantneſſ;
 Nobilitē fuld mell bot with nobilneſſ,
 And ſpecialy the ryale mageſte
 Suld never be travelde bot in materis hee.

For ſic men confalis ever to cuvatyſſ,
 The quhilk to law is mortale enemy;
 Gret cuvatyſſ is merchande of justyſſ,
 And ever is redy law to ſell and by.
 Suld nane be ſic of thi confale for thy,
 Na beire office quhare in thi honoure lyiſſ,
 Quhilkis mycht be bocht fra justice on this wyiſſ.

Bot wald thou wit all the providence,
 Of all thin office to thi gret confale;
 To cheif trew men that war of he prudence,
 Of all guddis to have the governale,
 Quhilkis war nother wrechit, gredy, nor perchiale,
 Sparand the gud, and spendand thi honore
 Mar for thaire profyt na for thi valoure;

And exclude all effeccioune singulere,
 And to the commoun profyt ever tak heide;
 Quhene kyngis fettis thaim for prow particulere
 Thaire realme fall never have honour of thaire deide,
 Dowtis thou to want, or quhare of has thou dreide?
 Luffe weill thi God, and serve and keip justiss;
 Ryches redondis to men that ar rychtwyss.

Quha wald be ryche have ee till honour ay,
 For ryches folouys honour ever mare;
 Till honour wysdom is the nerast way,
 And wysdum to vertu is the verra ayre,
 And vertu cumys of science and of lare,
 And science cumys only of Goddis grace;
 Conquest throw gud lyffe, travale, and besynace.

Thus, fen vertu is ground of alkyne grace,
 And soveraune floure of vertu is justiss,
 As well of worshipe and of wordyness,

Sen nane ar salfe bot men that ar rychtwyf,—
 Hald vertu in thi hart and thou be wyf,
 And in justice set all thi besy cure,
 Thi realme fall ryche and thou fall never be pure.

Quhen Rome was regnet be wyfmen cenatouris,
 In justice and in publik polefy
 Owre all this erd thai ware lordis and victouris,
 And tuk tribut for soverane syngnyfy;¹
 Bot quhene the well of justice was gan dry,
 And publyk prow passit in divisioune,
 Thair gret glore turnyt in desolacioune.

Heirfor keip law, gyff thou will hald thi land;
 And luff larges, or thou fall lordship leyf;
 But quhilkis gret state mycht never lang stedfast stand,
 The sampill suth befor thi self thou seyf,
 For falt of law all favore of fortoune fleyf,
 Hir forfetturis fermly scho haldis of feed,
 For quhilkis hir dynt is dishonor or deed.

Justice makis ryche bath realme and ceteyf,
 Baith kyng and knave, knycht, clergy and commone;
 Haldis pepill in pes and gud prosperiteyf,
 Salfis thaire faulis, makis thaire salvacioune :
 Quhar lak of law bryngis all this up fid doune,

¹ Sic MS.

And makis all pure, bath prince and potentatis;
Thane God and man and all this wold thaim hatis.

Quhare is thi mycht, thi gold and thi eß,
That to the spard wes in thi tender age ?
Quhilk fa mychti in Scotland never gyt weß,
Nother kyng na prince that men as in knalage,
The to suple at neid in thi barnage,
In tyme of weire or uthir necessite,
Quhare it is now? quha can the tell? lat fe!

And all the sommyß of jowalis and tresoure
Of thin elderis, quhare is it went away?
Quhan it as now fuld thou ask comt therfore
Off the dettouris mast forß ar lukyn in clay?
Thi gret gouthage has put let in delay;
Thus mone thou mak of neid vertu I trast,
To crave deid men thou travelis all in waft.

Bot gret perale of this is aperand,
That quhene a kyng is bare and has na gud
In his tresoure, and syne a barane land,
Of mynnis of gold na boilȝone multitude,
Fertill of folk with gret scantnesß of fud,
Have hym behuyß the contre mone hym beere;
Thus mone he tak of thaim that as mast geire.

Justice wald have a generale prefident,
Ane auditoure of complayntis of the pure,
Quhilk dayly fuld minister jugement

To pure folk that cryis justice at the dure,
 Spendand mare na thaire clame is of valure,
 And put a bak quhill gret cauȝ be defyd,
 Syne lesand all, for poverte may nocth byd.

It is unpoffible to thi gret confale
 For till discuȝ all cauȝ fmal and gret,
 Bot to fmale men commyt all cauȝ fmale
 Of pure plantis that ghameris at thi ȝet,
 Quhilkis dayly has nocth halfe thaire fill of met,
 With wyffis and barnis siuowand for falt of bred,
 For quhilkis God fall the chalance of thaire deed.

Thy jugis als, at has justice to leed,
 Abusis oft tyme thaire jurisdiccioune;
 Stopand the law for luff, frenfhip, or feed,
 For reddoure, rauest, for meid or warryfoune;
 Syn quhen party complengeis to the croune
 Thai fend thaim to thaire awyne jugis agane,
 Quhilkis for thaire playnt full deire fal be the Payne.

Bot this is nocth the ryght ordoure of justice,
 Quhene ony party complengeis to the croune
 Apone a juge, that he be nocth rychtwyȝ,
 His playnt is worth ane appellacioune;
 Thane fuld the confale gar wifmen syt doune,
 Se quhilk of thaim as ryght, and quha the wrang,
 And punyȝ weil the faultoure or he gang.

And gyf the juge makis fault or forfecture,
 Commyttand crime on to thi mageste
 In his office, the quhilk thou beris the cure,
 Punyf that weil, as it afferis to be,
 And lat hym never beire office mare of the;
 Quhilk gyff thou dois nocht, fra that tyme forthe vart
 Of his mysdeid thou art baith art and part.

Iij. maneris ar of justice generale;
 Fyrst to thi God, syne to thin awyne persoune;
 To God thou hald thi hart and consciens hale,
 As to thi selfe thou exceid nocht resoune,
 Syne to law, to pepill, and to commounue,
 Bot fyrst thou fuld schaw thaim a gud mirroure,
 For pepill oft tyme folowyf the trad of the pastoure.

Quhat thank cummys God the for to justfyf
 Thir pure commonf, that thou has in to cure,
 And syne thi selfe to leyf mast tyranly,
 Doand na resoune to na creature?
 Lord God, sic lordship may nocht lang endure!
 Wald thou tak tent till thir auld storis,
 How mony princis ar perysde one this wyis.

Gud justice has ij partis principale;
 The tane is dome and rychtwyf jugement,
 The tother is to mak the schathis hale,

After the dome the partyis to content,
 And tharof mak thaim fikkyr incontinent
 After the terme of law all uterly,
 Or ellis the juge is dettoure veraly.

Quhat valis men thi rychtwyß jugement
 With wryt and wax confermyt as afferis,
 And fyne the partys never to be content,
 Bot drychyt and delayit oure fra geire to geris?
 Trowiß thou nocht God in heast hevyne thaim heris,
 Criand vengeanß, for falt of lyfis fud,
 Of the and thin that revyß thaim thus thaire gud?

Sanct Davy fays in haly prophesy,
 The man is best¹ that dois baith dome and law;
 Quhilk, quhen he gyffis a sentence suthfaсты,
 Gerris execut for ony mannys aw,
 Nocht anerly to feel a nakyt faw;
 For to Godvart is bot deryfioune
 A bare sentence but execucioune.

And be it a sentence of a soverane lord
 Quhilk signifyis regioune superlatyve,
 Quhen dome is gyffyne and na remed set ford,
 And terme of law allegit to prescryve,
 Efter that terme thaire is na man on lyve

¹ Sic MS.

Ma it gancall, but hurtyne of the croune,
And degradyng of his jurisdiccioune.

Yyt is thaire a thyng that mekill grevyß thi croune,
Quhilk feildyne is remedyt in the land;
Quhene ony makkis rebellioune,
Nocht bowsumly obeyand to thi wand,
Deforffand fereffis, maffaris, or fergiand,
Thaire is na punysyng, bot lat owre paß;
Quhair nan aw is, how fuld thare folow grace?

Bot of a thing all gud men mervalis mare,
Quhene gret confale, with thin awyne consent,
Has ordand strayt justice na man to spare,
Within schort tyme thou changis thin entent;
Sendand a contre¹ letter incontinent,
Chargeand that of that mater mare be nocht;
Thane all the wrold murmwrис that thow art bocht.

Thaire is a pure man heryd eterly,
And tynt bayth coft, laboure, and principale;
Thi faul, thi honour, blekyt petuyfly,
And crabbit all thi confale generale;
War it in France men wald mak ceffione hale
In parliament, and nocht bow to thi croune,
Quhill thou had maid thaim a reformacioune.

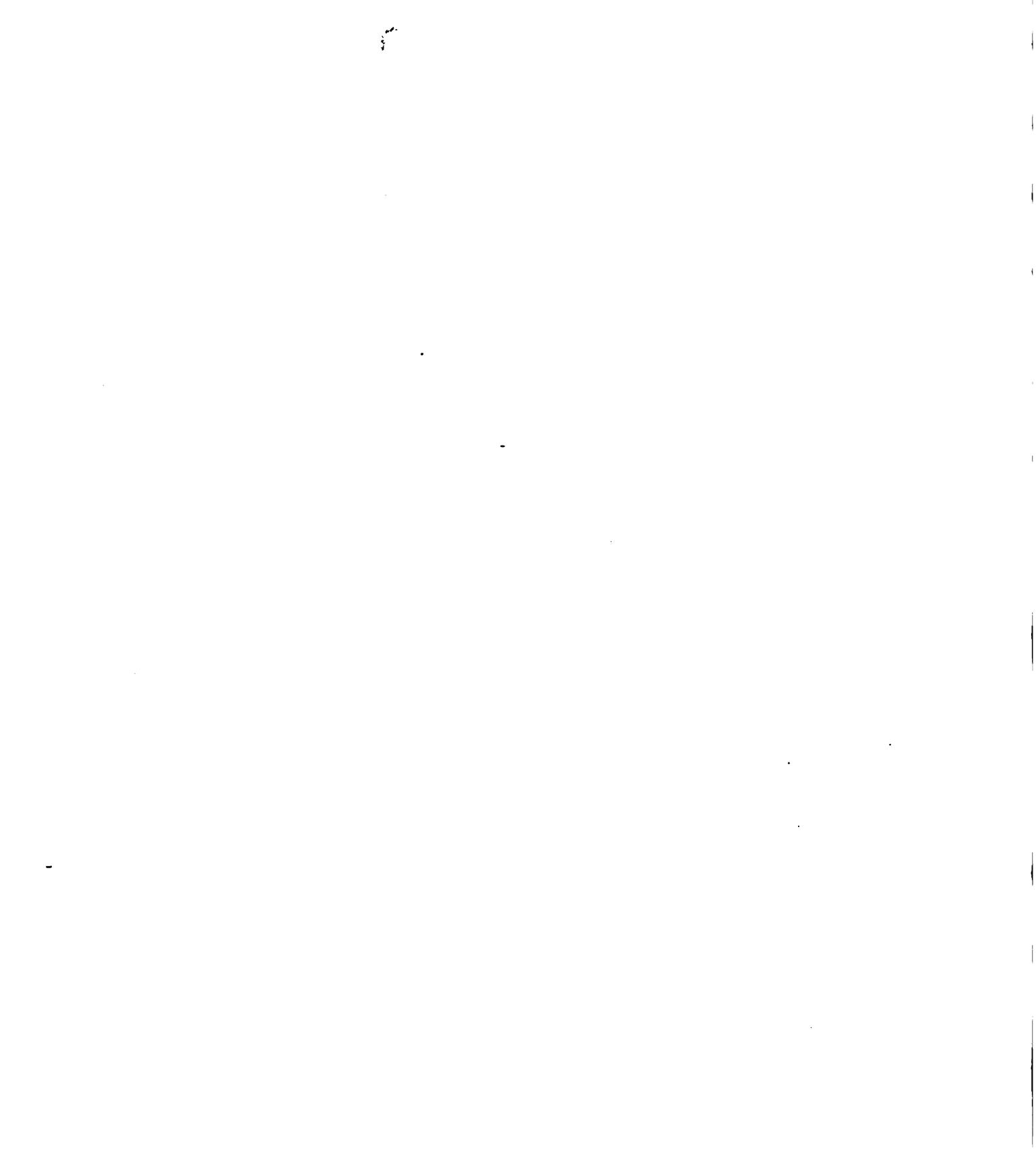
¹ Sic MS.

Thou fuld alþ mak strayt inhibicioune
That nan tak bud for gyft of benefice;
Nor for to do that offence to the croune,
To tak reward for doyng of justice;
Thaï offend baith to God and to thare office,
And alþ ar courft of law and of spiritualite,
Quhilk but the pape may nocht affoilȝit be.

And quhene thou gyffis a playne remissioune,
In cas requerand rigoure of justice,
But gudly cauȝ thou offendis to the croune,
And forfettis bayth to God and thin office.

• • • • • •

THE DETHE OF
THE KYNGE OF SCOTIS.



HERE FOLOWYNG BEGYNNYTHE A FULLE LAMENTABLE CRONYCLE, OF THE
DETHE AND FALSE MURDURE OF JAMES STEWARDE, LAST KYNGE OF
SCOTYS, NOUGHT LONG AGONE PRISONER YN ENGLANDE, THE TYMES
OF THE KYNGES HENRYE THE FIFTE AND HENRY THE SIXTE.

THE DETHE OF THE KYNGE OF SCOTIS.

ROBERT STEWARD, the kyng of Scotis, hadde ij sonnys ; of the whiche the eldere was a semely mane of persoone, and knyght, clepid the duke of Roseye ; and the yonger, clepid James Steward, that was bote of yeres yonge and meane of stature. This duke of Roseye perseyvyd in his reasoun the greet age of the kyng his fadir, the ympotencye of his lymmes and membirs, the febilenes of his persone that fore vexed hym in his age, begane unlawefully to tak upon hym the royalle guvernance. Thurgh the whiche presumcion, orguyle, and pruyde, he wexe fulle of viciousnes yn his lyvyng, as yn dispusellyng and defowlyng of yong madyns, and yn brekyng the ordire of weddelok, by his fowle ambitious lust of that volupteuous lust of advoutre. Wherfore the lordes and the nobles of the

rewme of Scotland, confideryng that vicious lyvynge of that said duke*

Thes trāturs, furters, and contractes, ended, by the counsell and consentē
of bothe the pairties of the kynges, the kyng of Scottes hadde leve enla-
giffid, and had saufecōdit of his maister the kyng of England, for so the
kyng of Scottes clepid hym, to returne safe and sownde ayene ynto his
region of Scotteland.

Of whos cumyng the erle Douglas and the erle of Bowgham, fully advertised to hemselfe in thaire owne misgovernance, he beyng kyng and absent, ne durste nat abide his home-cumyng, for fere of the pitous dethe of the duke of Rosey, his brother, whome thay haved so mischeviously murdurid unlawfully yn prisone, as afore this cronycle made clere memorie, they ordeynd hem, for dowte of thare lyvys, withe a gret nowmber of thare frendis and subiectes, withe alle the possibilite, to paffe the see ynto France. Frome whense thay come never; bott both thay, with many other worshipfulle capitaaignes, knyghtes, and swyers, and lordes of the Ardynakes and Scottes, all enmyes to the kyng of England, were slayne and takyne at the bataile of Vernoile yn Perche, withyne the reume of France, by that noble and so excellent prynce John of Loncaster, duke of Bedeford, thene the regent of France, to whome that day God granted the disconfitoure and victorye of the feld.

Remanyng at thare home the duke of Albayne, the erle of Leynys, the erle of Manthet, Watir Stuard, and other many lordes of Scotteland, thynkyng that thay were so neghe of the kynges blode of Scottes, and

- A leaf has been here torn out of the manuscript.

demyng also yn theire confeites that [tha]l hade nat offend their kyng yn no wife, bot so abode still yn the lande the kyngs cumyng home out of England ynto Scotteland. Whome all, with many other of thare afinite, the faide kynge of Scottis lete arrest and hem severally yn dyverse castell full hard prisoned, till he had fondon meanes and wais for to do hem lawfully to deth, as false traitours, because of the false murdure of his brother the duke of Rosay. Whos dethe the people of the land sore grutched and mowrnud, seyng that thay suppoised and ymagynd that the kyng did rather that vigorous execucion upon the lordes of his kyne for the covetise of thare possessions and goodes thane for any other rightfull cause, allethofe he fonde colourabill wais to serve his entent yn the contrarye.

All thos thinges thus done, the faide kynge of Scottes, nocht stanchid of his unsacionable and gredi advercite,* ordeynd that tallage and other imposicions upon his people, gretter and more chargeant then ever were acustumyd afore that tyme. So that the comoners of his land secrely clepid hym nat rightwes bot a tirannous prynce, what for the outrageus imposicions importables of use, on taxes and tallages, upon his poure subjectes and peple. But, after the wisdome of some philisophers, the comone langage of the peple oft spekith without reason. Neverthelese many of the lordes of that land, dredyng fore of the harme that might betide, drowghe hem to counsell how thay myght withstand and resist the kynges tyrannye, fithe he hade so litille pite of the dethe done to hym of his lordes, many of hem beyng so negh of his roiall blode, and also of the gredi covetise that he oppreffid and empoverisid his comonalte. Withall, the kyng beyng present yn his said cownefell, rose up with a maneli swollen hart a knyght, clepid sir Robert Grame, a grete gentil-

* Sic MS.

mane and an erles fune, a mane of grete wit and eloquence, wundir futilye wittyd and expert yn the lawe; saying thes wordes opynly to the lordes, “ Sirs, yf ye woll firmely stond by that at I shall say to the kyng yn youre audience, I trust to God that we shall fynde a good remodye and helpe.” To the which saying the lords consentid and saide that they, truthyng holly yn his prudent and discrete manehode, wold conferme and consent, yn hie and low, to mayntene all that he wold tak on hand to say for the general weeke of hem and of all that land yn that mater by hym then mevid.

Upon this the kyng lete to somond a parliament of the iij astatis of his rewme, where this same sir Robert Grame, fulle sette and asurid and purposid to performe that at he had behight and promyfid unto the lordes, as is afore rehersid. He rose up with a grete corage, with a violent chere and countenance, sette handes upon the kyng, sayng thos wordes, “ I arrest you yn the name of all the Thre Aftates of your reume, here now assenblid yn this present parliament; for right as youre liege peple be bundun and sworne to obeye your majeste rialle, yn the same wise bene ye sworne and ensurid to kepe youre peple, to kepe and guverne youre lawe, so that ye do hem no wronge, bot yn all right mantene and defend hem.” And there and then forthwith the said sir Robert Grame, asuryng hym fully yn the promyse made unto hym bi the said lordes, said, “ Is hit nat thus as I say?” Unto the which sayng none of all the Aftates afore rehersid wold, ne durft, speke oone word, bot kapid silence. The kyng therwith percevyng all this presumptuous rebellion and wirchyng of the said sir Robert Grame, gretly movyd and stirryd ayenst hym, as that reason wold, lete do hym arrest and commandid to put hym yn sure and hard prisone. This sir Robert Grame, seyng hymself thus defavyd there of the said lordes, spake and said yn this wise,

“ He that serveth a common mane, he serveth by short procefe of tyme.” After this the kynge exiled this sir Robert Grame, and all his heritages and goodes deemed as forfaturis to the kyng.

Upon his exile this sir Robert Grame toke his [way] ynto the cuntrieis of the Wild Scottis, wher that he conspired and ymagynd how that he myght destruye his kyng, and furthwith he renounsed his legeance, and by wordes and by writyng he defied hem, seyng that he had destruyd hym, his wif and his childerne, his hartages and all his other godes, by his cruell tyranny. Wherfor he said he wold flee hym [with] his owne handes as his mortall enmye, yf wer he myght se tyme and find wais and meanes. Therto the kyng, hugely vexid in his spretes with the traitorous and malicious rebellion of the said sir Robert Grame, did mak an opyn proclamacion by all the rewme of Scotland, that whoso myght flee or tak hym and bryng hym to the kynges presence, should have iij thowsand demyes of gold, every pece worth half an Englifh Noble.

Noght long after this the kyng lete so ordeyne his parliament yn due forme at Edenbourghe, somunde yn the yere of oure Lorde a thowsand, foure hundreth, fix and thirtye, yn the fest of All Hallowen. To the which parliament the said sir Robert Grame stired a full cruell vengeance ayene the kyng, sent privie messages and letturs to certayne men and servantes of the duke of Albayne, whome the kyng a litill afore hade done rigorously to deth, lich as hit is entitild here afore, opynly, that if thay consent and faver hym he wold uttly take upon hym for to flee the kyng, leſt thurgh his tyranny and covetise he wold deſtruy this reume of Scotland; and the corone of the land ſhall be yovon to ſir Robert Stuard, which is the kynges cofyn and next of the right of the corone, bot yf the kyng had a ſune, the ſame Robertes fadir thenne liggyng in hostage to the kyng of England for the ſaid James kyng of Scottes, yn the Towre

of London, till that his fynaunce were fully content and paid. And the said sir Robertes grantefire, the erle of Athetelles, [was] of that treifon and counsell, as hit was said ; and by hymselfe secretly desirid and covetid to have the corone. For which causes, the same sir Robert Grame was half the better consentid to bryng thaire purpose to effecte. For this same sir Robert Stuard did ever abide yn the kynges prefence, full familier aboute hym at all houres and most privey above all other ; and was a full gentill squier, fresh, lusty and right amyable, whome the kyng entierly loved as his owne sone, and for the tendure love that he had to hym he made [hym] constable of all his host, at the sege of Edenburgh.*

After this the kyng sodanly avisid made a solempne fest of the Criftynmes at Porthe, which is clepid Sant Johns towne, which is from Edenburgh on that other fide of the Scottesh See, the which is vulgarly clepid the Water of Lithe. Yn the myddis of the way thare arose a woman of Yreland, that clepid herselfe as a suthesayer. The which anone as shew saw the kyng, she cried with lowde voise, sayng thus, “ My lord kyng, and ye pase this water, ye shall never turne ayane on lyve.” The kyng heryng this was astonyed of hir wordis, for bot a litill to fore he had red yn a prophesie that yn the selfe same yere the kyng of Scottes shuld be slayne. And therwithall the kyng as he rode clepid to him oone of his knyghtis, and gave hym yn commaundment to torne ayane to speke with that woman and ask of here what shew wold, and what thyng shew ment with her lowd cryng. And shew began and told hym as ye hafe hard of the kynge of Scottes, yf he passed that water as now. The kynge askid her how shew knew that ? And shew said that Huthart told her so.

* Sic, Roxburgh.

“ Sire,” quod he, “ men may cal ant Y tak non hede of yond womans wordes, for sheo nys bot a drunkune fule, and wot not what sheo faith.” And so with his folk passid the water, clepid the Scottissh See, toward Saynt Johnnes towne, bott iiiij myles from the cuntrreth of the Wild Scottes, where, yn a closter of Blak Frers withoutt the said towne, the kyng held a gret fest. Where upon a day as the kyng plaid at the chessies with oone of his knyghtis whome yn playng wise he clepid kyng of Love, for he was a lusti man, full amorous and much medeled hym with loves arte. And as hit came the kyng to mynd of the prophecie spokyne tofore, the kyng said to this knyght, “ Sir Kyng of Love,” quod he, “ hit is nat long agone sith I redd a prophecie, spokyne of tofore, that I saw how that this yere shuld a kyng be slayne yn this land ; and ye wote wele, sir Alexander, there be no mo kynges yn this reume bot ye and I, and therfor I cownesell you that ye be well ware, for I let you wit that I shall ordeyne for my sure kepyng sufficiently, I trust to God, so I am undir your kyng-hood and yn the service of Love.” And thus the kyng yn his solas plaid with the knyght.

Withyn short tyme after this, the kyng beyng yn his chambur, talkyng and playng with the lordes, knyghtis and squyers that were abowte hym, spak of many dyvers maters. Amonges was ther a squyer that was right acceptable to the kyng, that speke, and said, “ For sothe my lord,” quod he, “ me dremed varelye to nyght that sir Robert Grame shuld hafe slayne you.” And that heryng the erle of Orkeney thoo warnyd the squyer that he shuld hald his peace and tell none such tales yn the kynges presence. And therwith the kyng, heryng this squyers dreme, remembred hymselfe how that fame nyght how [he] had a sweyvyn slepyng, and semyd to hym veraly that a cruell serpent and an horribill tode assailid hym furiously yn his kynges chambur ; and how he was fore afright and

aferd of hym, and that he had nothyng wherwith he myght socoure and defend hymselfe bot oonly a paire of tanges that studyn yn the chymneth. And many other tokyns and tailes, liche to this, the which now may well be demyd by varay demonstracions and also prenosticacions to the kyng of his deth and murdur, had he or the tyme of his deth fell. Also oone of kynges traitours, clepid Christofere Chawmebur, that was a squier of the dukes hous of Albayne, iij tymes he drugh hym to the kynges presence, for he wold haf playnely opynd and told hym of the purpos of all the traitours that wer aboute to murdure hym, bycause that the kyng withowt any cause hatid hym rightfully. And thus, as hit is said by the old wife fadirs many years or we were borne, what thyng that destyned to a person, be hit late be hit sone, at the last ever hit cumythe.

Thus, after this, cane fast apporoch the nyght, yn the which the said James Stward kyng of Scottes shuld falsely, hym unwittynge, suffure his horribill deth by murdure ; this which is pite that any gentill or gode man to thynk upon. So both afore soper and long aftire ynto quarter of the nyght, in the which the erle of Athetelles and Robert Stward were aboute the kyng, wher thay wer occupied att the playing of the cheffe, att the tables, yn redyng of Romans, yn syngyng and pypyng, yn harpyng, and in other honest folaces of grete pleafance and disport. Therwith came the said woman of Yrel nd, that clepid herself a dyvenourefesse, and entred the kynges courte till that she came streght to the kynges chambur dore, where sheo stood and abode by cause that hit was shitte and fast; sheo knokyd till at the last the usher opynd the dure, marvelyng of that womans beyng thair that tyme of the nyght and askyng here what sheo wold ? “ Let me yn, fire,” quod sheo, “ for I haf sumwhat to say and to tell unto the kyng ; for I am the same woman that noght long agone defirid to haf spokyn with hym at the Lithe whane he shuld paffe

the Scottish See." The wifher went yn and told hym of this woman. " Yea," quod the kyng, " let hir cume to morrow ;" bycause that he was occupied with suche disportes at that tyme hym lit not to entend her as thenne. The wifher came ayane to the chamber dore to the said woman, and there he told her that the kyng was besye in playng, and bid hir cum foo ayane upon the morow. " Well," said the woman, " hit shall repent yow all that ye wil nat let me speke nowe with the kyng." Therat the usher lughe and held her bot a fole, chargyng her to go her way ; and therwithall sheo went thens.

Withyn an owre the kyng askid the voidee and drank, the travers yn the chambure edraw and every man depairtid and went to rist. Than Robert Stward, that was right famylier with the kyng and had all his commandementes yn the chamber, was the last that departid ; and he knewe well the false purveid treisoun and was consentid thereto, and therfore left the kynges chamburs doore opyne, and had brussed and blundird the lokes of hem yn such wise that no man myght shute hem. And abowt mydnyght he laid certayne plaunches and hurdelles over the dices of the diche that environed the gardyne of the chambure, upon which the said traitours entred. That is to say the forsaide sir Robert Grame, with other of his covyne ynto the nowmbur of thre hundredth persons ; the kyng that same tyme ther stondyng yn his night gowne, all unclothid save his shirt, his cape, his combe, his coverchif, his furrid pynsone, upon the forme and the foote sheet ; so stondyng afore the chymney playng with the qwene, and other ladis and gentilwomen with here, cast offe his nyght gowne for to have gone to bedd. But he harkynd and hard grete noise without and grete clateryng of harnych, and men armyd, with grete fight of torches. Than he remembred hym and ymagynd anone that hit shuld be [the] false tratours knyght, his deedy enemy, sir Robert Grame ; and

sodenly the qwene, with all the other ladis and gantilwomen, rane to the chawmber dure and fonde hit opyne ; and thay wold have shitt hit bot the lokes wer fo blundrid that thay nethir cowth ne myght shut hit. The kyng prayd hem to kepe the same dore as wele as thay myght and he wold do all his myght to kape hym to withstand the false malice of his traitours and enmys, he suppoisynge to have brestyn the farrementz of the chaumbur wyndos, bot thay wer fo sware and strongli sowdid yn the stonye with moltyne lede that thay myght not be brostyne for hym, withowtyn more and strenger helpe. For which cause he was ugly astonyed and yn hys mynd kouth thynk on none other socoure bot start to the chymney and toke the tonges of yren that men rightid the fire with yn tyme of neede, and undir his fete he myghtily brast up a plaunch of the chaumbur flore and therwithall cuverid hym ayane, and entred adowne lowe beneth amongis thordure of the privay that was all of hard stone and none wyndow ne ifhue therupon, save a litill square hole even at the fide of the bothum of the pryvay, that at the makyng therof old tyme was levid opyne to clenfe and ferme the said privay, by the which the kyng myght well es- capid, bot he maid to let stop hit well iij dayes afore hard with stone, bicause that whane he playd there at the pawme the ballis that he plaid withe oft ranne yn at that fowle hole, for ther was ordenyd without a faire playing place for the kyng.

And so ther [was] for the kyng nether reschows ne remedie, bot ther he must abide, ellas the while ! The traitours without laid at the chaumbur dors and at the privay dore also, with wawis, with levours, and with axes, that at the last thay brak up all and entred, bycause the durs were not fast shutte, with swerdes, axis, glavis, billes, and other terribill and ferefull wepons. Amonges the gret prese of the which traitours ther was a faire lady sore hurt yn the bak, and other gentilwemen

hurt and sore wondid. With the which the ladis and all the wemen mayd a forowfull skrye, and ran away for the hidos fere of tho boistous and merciles men of armes. The traitours furiously paffed forth ynto the chaumbures and founde the quene so dismaid and abaffid of that horribill and ferfull guvernance that she cowth nether speke ne withdrawe here; and as sho stode ther so astonyd as a cryature that had lost here kyndly reason, oone of the traitours wondid here full vilanyfly and wold have slayne hire, ne had not bene oone of sir Robert Grames sones, that thus spek to hym and said, “ What woll ye dow, for shame of youre selfe! to the qwene? sheo is bot a womane; let us go and seche the kyng.” And then, not wityng wele what sheo did or shuld do for that ferfull and terribill affray, fledd yn hir kirtill, her mantell hongyng aboute hir; the other ladyes yn a corner of the chaumbur cryng and wepyng all defraite, made a pitous and lamentable nose with full hevy lokyng and chere.

And ther the traitours fought the kyng yn all the chaumbur abowte, yn the withdrawyng chaumburs, yn the litters, undir the preffes, the fourmes, the chares, and all other places, bot long they besily fought the kyng, bot they couth nat fynd hym, for they nether knew ne remembred the privay. The kyng, heryng of long tyme no noyse ne stiryng of the traitours, wende and demyd that thay had all be gone, cryed to the wemen that they shuld cume with shettes, and drawe hym up owt of that uncleyne place of the privay. The wemen at his callyng came fast to the prvyay dore that was nat shutt, and so tha opynd hit with labure; and as they were abowteward to helpe upe the kyng, oone of the ladis, clepid Elizabeth Douglas, fell ynto the privay to the kyng. Therwith oone of the said traitours, called Robert* Chaumbur, suppoisid varaly fith thay couth

nat fynd yn none of all the fayd chaumburs the kyng, that he of neffeffite had hyd hym yn the pravay; and therefore he said to his felawes, "Sirs," quod he, "wherto stond we thus idill, and lese owre tyme, as for the cause that we be cumne fore hider? Cumith on furth with me and I shall redily tell you wher the kyng is." For the same Thomas* Chaumbur had bene afore right familier with the kyng yn all places, and therfore knewe he wele all the pravay corners of thoo chaumburs; and so he went forth streght to the same pravay where the kyng was, and persavyd wele an sawe how a plaunch of the flure was brokyn up, and lift hit up and with a torch lokyd ynne, and saw the kyng ther and a woman with hym. Sayng to his felows, "Sirs, the spows is foundon wherfore we bene cumne, and all this nyght haf carold here." Therwithall, oone of the said tirantes and traitours, clepid sir John Hall, descendid downe to the kyng, with a grete knyf yn his hand; and the kyng, dowtyng hym fore of his lif, kaught hym myghtily by the shuldurs and with full grete violence cast hym under his fete, for the kyng was of his parfone and stature a mane right manly strong. And seyyng another of that Hallis brethyrne that the kyng had the betture of hym, went downe ynto the pravay also for to destroy the kyng; and anone as he was ther descendid, the kyng kaught hym manly by the nek and cast hym above that other, and so he defowlid hem both undir hym that all a long moneth after men myght fee how strongly the kyng had holdyn hem by the throtes, and gretely the kyng strogild with hem for to have berevyd thame thare knyvys, by the which labur his handis wer all forkute. Bot and the kyng had bene yn any wise armyd he myght well have escapid thare malice by the lengthe of his fightyng with thoo ij false traitours; for yf the kyng myght any while lengar have savyd hymselfe, his servantes and much other peple of the

towne by fume fortune shuld haf had fume knawelege therof, and so haf cumne to his focoure [and] helpe. Bot, ellas the while, hit wol not be ! fortune was to hym adverse as yn preferwyng of his life any lengar.

Therwithall that odyus and false traitour, sir Robert Grame, feyng the kyng labord so fore with thoo two false traitours, which he had cast undir his fete, and that he wex faynt and wery, and that he was weponelese, the more pite was, descenden downe also ynto the pryvey to the kyng, with an horribill and mortall wepon yn his hand. And then the kyng cried hym mercy, "Thow cruell tirant," quod Grame to hym, "thou hadest nevyr mercy of lordes borne of thy blode, ne of non other gentilman that came yn thy daunger, therfor no mercy shalt thow have here." Thane said the kyng, "I besech the that, for the salvacion of my soule, ye woll let me have a confessore." Quod the said Grame, "Thow shalt never have other confessore bot this same swerd." And therwithall he smote hym thorogh the body, and therwithall the goode kyng fell downe and lamentable with a pitous voyce he cried hym oft mercy, and behight to gyf hym half hys kyngdom and much other good to save his lif. And then the said Grame, feyng his kyng and soveran lord ynfortuned with so much defeyse, angwyssh, and forowe, wold hafe so levyd and done hym no more harme. The other traitors above, perceyvyng that, sayd onto the sayd sir Robert, "We behote the faithfully, bot yf thow sle hym or thow depart, thow shalt dye for hym on owre handys sone dowtelese;" and then the said sir Robert with the other two that descendid first downe fell upon that noble prynce, and yn full horribill and cruell wise they murdrid hym. Ellas for sorow, that so ynmesurably cruelte and vengeance shuld be done to that worthy prynce, for hit was reportid by true persons that fawe hym dede, that he had fixtene dedely woundes yn his breste, withowtyn many and other yn dyverse places of his body.

And hit is rehersid and remembred yn the historiall and trewe cronicles of Scottelan !, that yn the self same place, by old tyme pased, there haf bene iij kynges of Scottes slayne.

And whene this abhominable and horrible homycidie and false treason of this cruell murdur was thus done, the said traitours fought the qwene, and yn thare furous crueltye wold hafe slayne her yn the same wise ; bot God of his grace and goodnes preservyd and kepe here owt of thare handis. And upon this the noise arose and sprang owt, both ynto the cowrte and ynto the towne, of that horribill doyng and faite of that at the said traitours hadde done. And anone forthwith all the kynges servantes that were logid yn his said court, and all the other peple of the same towne, with oone will and oone assent, as the kynges trewe men and his liege subiectes, comone with force and armes, with many a torch and other lightis, and approched the kynges court. And whene the traitours hard the noise and romore of thos comones, thay with all haft possibill fled ; bot yit yn thare withdrawyng or thaye were fully pased the dices of the kynges place, a worthy knyght that was called sir Davy Dunbarre, he alone ascried and pursued hem, and with his owne hand sloghe oone of hem, and another he fore woundid. And as he faught with them yn thaire fleyng, thay kut of thre of his fyngurs of his oone hand and fore woundid hym upon his hed ; and thay slogh an other yong mane of the kyngys chaumbur that was [a] good grome.

And yn this wyse sir Robert Grame with all the other traitours escapid and droghe hem to the cuntry of the Wild Scottes ; and thay said amonges hemselfe, “ Ellas, why sloghe we not the qwene also, for and we had so done we shuld have bene out of muche disease and trobill, which we kene now lich to have. With here we have cause gretely to drede here, leſt shu woll pursue and laboure for to do vengance upon hus.”

And soth hit was the qwene did suche diligence and purfuet ayanst the said felonouce traitours, that withyne a monethe next aftir that so abhomynable murdure thay were alle takyn and byhedid at Edynburghe. The qwene did hirselfe grete worship for here trew acquitable; hit hath not oft beene sene so fodeynly vengaunce takyn upon so horribille and a cruelle dede. For furst was takyn sir Robert Stuarde and Cristofere Chaumbur, and lad ynto strong presone withyne the castelle of Edynburghe; and after, by the sentance of the law thay were drawne and hangid and quarterd. Furst, ther was ordenyd a cart wherupone was set a crose of grete heght that was maid of tree; to the which croffe the said Robert Stuwarde was fast boundone, stondyng upright all nakid, boundon to the bak of the same, nothyng upon hem bot thare prvyay clothes. The hangman there stondyng above withe hem, havyng yn his handis a paire sharpe tangis, with the whiche he twiched and all to-tare thare skynne and fleshe, that the blode yn fulle grete quantite ranne downe from hem, that pite was to see. For thay suffird paciently alle the cruelle paynes of turmentrye that thay put hem to, and said unto the said hangman, "Dowe whatever ye will dow withe oure wreichide bodies, for we bene gilti and haf welle deservyd hit this paynful dethe, and inwyse and muche more." And thus wer thay ladde, pynched and payned, by alle the stretes and thorowe oute Edynburghe. At the laft thay lad on heghe afore the Counesell-hows, clepid the Gildhalle, there abydyng an oure and more, that all the peple myght behold and wondir on them. After that, thay were drawne with horfes, all the towne, till thay cam till a place wher was set ane heghe ynstrument of tymbire, upon which balastrars and bowyers usyn to hong thare harnysshide bowes to drie ayanst the sunne. Where the fayde hongman toke a rope and knyt hit fast aboute thare birstes, undre thaire harmeholes, and drew hem to the hegheft place of that ynstru-

ment ; and thay there so hongynge confessid opunly to all the warlid all the conspiration of the kynges dethe from poynt to poynt. And from theise thay were caried ynto the middis of the marketh place there, where was ordyned an hie skaffalde upon which with an old rusty axe the said hongman smot of thare hedes, and there quartard hem. And yn this wyse was exsecucion done upon hem bothe, and thare heddes set up of the gates of Sent Johannes Towne.

Soone after this was takyn the erle of Athetelles by the erle of Angwis, and laid ynto the castelle of Edenburgh to prisone. This fame erle of Athetelles was endited, arreyned, and dampned ; bot by cause of that this was neghe the feste of Pascue the croffe was takyn adowne ; and he lad to the polour yn the towne, and ther was he fast boundon and a corone of papir put upon his hede, the which was all abowte depaynetid with jubettes, and for the more dispite and shame to hym was writyne with thes wordes, **TRAITOUR, TRAITOUR, TRAITOUR.** The bushope of Urbinate, legate of owre holy fader the pope, then beyng in Scotteland wpon his ambassite, hard thare confessions. And then evyn forthewithe the said erle of Athetelles was heded, bot he went alwas to have had grace and pardon unto the tyme that the hangman had hym upon the skaffald to be there and then hedid ; for he confessid and said that he was not yn no wyse consentyng ne assentyng to the kynges dethe, but that he knew therof long and kepte hit couneselle, bycause that sir Robert Stuward, that was oone of the grettest traitours, was his sonnes sone, and therfore he told hit not to the kyng. Bot yit nevyre the leffe when this sir Robert wist therof and told hit to the erle of Athetelles of the kynges deth, he blamyd hym fore and defendid hym that in no wyse shuld he be consentyng to none suche murdure of his Soveran Lord ; weynyng veraly that nether he ne none of alle the other the whiche bene reherfid afore wold

never have done that murdure yn effecte. And so the saide erle told and confessid at his lyvys end, and his hed, coroned with a corone of yryne, stondyng upon a spere shaft yn the middis of Edenburghe.

After this fir Robert Grame with many other traitours of his coveene, beyng in captivite, were ladde to the towne of Strivellen, and there were thay tourmentede and put to the dethe. The said fir Robert Grame stondyng there, at the wher he was tofore enditid of treisoun afore the justice and the lawe there, upon his arraynment said playnely that thay had no lawe to do hym to dethe, for he said he had nat offendit bot flayne the kyng his dedely enmye ; for by his letturs, fealed with his feale of armes long tyme afore he had defyed the kyng and renouncid his legeaunce, for causes reasonables, as he said. And yf thay wold do hym lawe after the statuytes of armes, thay shuld delyver hym and let hym go qwite, bicause the kyng wold have defruryd hym yf he had myght. And thus yn that he said he did no wrong nor synne, but oonly that he sloughe Godes cria-
ture, his enemye. Alle thes reasons nether couthe ne myght suffice for his excuse, the whiche he perceyvyd wele yn alle wife of thare wirchynges. This same fir Robert Grame with manly hert and wele avifid, as a mane wele ynstructe yn lawe and lettture, said thes wordes, standyng at the bare afor the juges, alle the peple there assembled for that cause the selfe tyme. “ O ye alle so synfulle, wretchede, and mercilese Scottishe folke, withoute prudens and fulle replet of unavifid folie, I know wele that I shalle nowe dye and ma note escape youre venomous judiciale handes ; for by wille and nat be right ne lawe ye have dampned my bodye to the dethe, the whiche God suffrethe me at this tyme to refave of you, for no defairst of this accusacion that ye condempne me ynne nowe, bot for other offences and trespasses that I yn the vayne tymes of my youthe have displeafid hym ynce. Yit dout Y nat that ye shalle se the daye and the tyme that

ye shalle pray for my faule, for the grete good that I have done to you and to alle this reaume of Scotland, that I have thus slayne and delyveryd you of so cruelle a tirant, the grettest enemye the Scottes or Scotland myght have, confideryng his unstaunchable covetise, yn his youthe, ayanst alle nature, his tirannye ynmesurable, without pite or mercy to fibbe or to freme, to hie or to lawe, to poure or to riche." All thes thynges the said sir Robert Grame, with many other ynconvenyences, he reherfid there ayanst the kyng ; the whiche rehersale wole be ynne Scotteland many a yere here after ; for he was a mane of grete hart and manhode, and full discrete, and a grete register of lawe positive and canone and civil bothe. Yit for alle that, at the last he was dampned there by the judges of the dethe. This was the sentance of the jugefment, there shuld be brought a cart, yn the mydward of the whiche there shuld be sette fast a tree uperight, longer than a mane ; and with that same knyf that he sloughe the kyng withalle was his hand alle upon heghe nalid fast to that tree, and so was he had thoroughe out the towne. That edoone, the hangmane was commandid withe that same knyfe to kut of that hand frome the arme. After that he was nalid nakynd, as he was first borne of his modir, drawen thurgh the towne withoute coerture of any parte of his body, as nature brought hym forth from his modirs wombe, and yn the same wise ladde thorghe alle the stretes of that towne ; and the tormentours on every side hym, withe hookid ynstrumentes of ryne, fuyre hote alle red glowyng, thay pynched and twynched his theghes, his legges, his armes, his fides, his bake, his shuldurs, his neke, his wombe, and over alle his body, that was fulle feke and pitous to loke upon, wher thay iuppoisid most to anoye hym and greve, that hit was to any mans kynd to forofulle and pitous fight, and to abhomynable to fe. With the ymportible panye of turment, he cried then pitously, withe dedely voice for the panys and pasiones that

he so suffird, sayng to them that thay did that durise to hym ayenst the lawe, " This that ye done to me is oonly by rigoure of ymmeasurable tyrannye. Alle the warden of may clepe you Scottes tirantes, for manekynd may not withe the lif suffur ne yndure the paynefulle and tiranuous tourmentrye that ye put me unto. I doute me full sore that, and ye contynue thus youre tourmentes upon my wretched person, that for the Payne ye wille constrayne me to renye my Creature. And yf I so doo, I appelle you afor God, the Hie and Chyf Juge of alle manekynde after there defertes at the unyversal dome, that ye bene the varay cause of the losse of my faule." Thurghe the whiche speche foure of the lordes so abidyng upon the execucion of this faid sir Robert Grame, moevid of pite, let tak him doun, and, as he was all nakyd, lappid yn a rough Scottishe mantelle, and cast hym ayane with a grete violence ynto sore and fulle hard prisone.

In the meane tyme many of the other traitours were boweld alle qwik, and afterward were quarterd, as wele thay that receyvid the faid sir Robert as thay that were with hym. Whane the exsecucion of the faid treason was done, and many of tho that were with hym att the day of the kyng, confessid, whane thay were spokyne to go with the faid sir Rober Grame, hit was not told unto hem of no purpos that was takyn for to destruye the kyng and put hym to dethe, bot hit was faid unto hem that thay shuld go with hym to ravissh a faire lady oue of the kynges house, whame the faid sir Robert Stuward shuld have weddid the next day folowyng.

And after this thay ladd aftsounes the faid sir Robert Grame to the place where he shuld dye. And sodeynely thay drughe away the mantelle, to the whiche alle his woundes were hardyned and clave fast with his blode dried therto; for with the faid Payne he fele downe yn a swonyng,

and so lay along on the ground more thene a quarter of an oure. And then he revivid and qwykynd ayane, seyng that ryvynge away so fodeinly and rudely of that mantelle was to hym gretter Payne than any other that [he] had suffird afore. And after this, for the more grefe and forow to hym, thay boweld his sonne alle quyke, and quarterd hym afor his eene and drewe owt his hart of his body, the whiche harte lepe thrise more than a fote of heghte after hit was drawen owte of his body ; and yn semblable wife the hangmane droughe owte all his bowelles and quarterd hym, and many other moo after hym.

Bot the last of alle Thomas Halle was hedid, for as hit was knawen and veraly wist by proef, he was the pryncipalle and the fynalle cause of the kynges dethe. The sayd Chaumbur had the strengyf hart of alle the other, for he never repentid hym of the kynges deth. The hede of hym and the right hand stande faste nalid at Edenburghe, undir the erles hede of Athetelles.

And thus endyn thes forofull and pitous cronycles ; and alle mene faye that the unsacionable covtise was the ground and cause of the kynges dethe. Therfore prynces shuld take hede and drawe it to thare memorie of maistre Johanes de Moigne counfelle, thus said yn Frenche langage,

*Il nest pas sires de sone pays,
Quy de son peple [n]est amez,*

the which is thusmuche to meene, yn oure Engleshe tonge,

A grete prynce may have no more vice,
Ne hym to greve thanne avarice.
He nys no lord yn his cuntry,
That of his mene hath no lufe ; leve ye me,

For wele may he be called a lord,
Wham that his peple love of record.
Merk this wele I you besefche ;
Adieux ; to God I you beteche.

AND THUS NOWE HERE ENDETHE THIS MOSTE PITEVOUS CRONICLE, OF
THORRIBILL DETHE OF THE KYNG OF SCOTTES, TRANSLATED OUTE OF
LATYNE INTO OWRE MODERS ENGLISHE TONG, BI YOURE SYMPLE
SUBGET JOHNE SHIRLEY, IN HIS LASTE AGE, AFTER HIS SYMPLE UNDER-
STONDYNG; WHICHE HE RECOMMENDETHE TO YOUR SUPPORTACIONE
AND CORRECCION, AS THAT YOURE GENTILNESE VOWCHETHE SAFE
FOR HIS EXCUSE, &c.



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PREPARING FOR PUBLICATION, IN A SUPERFINE ROYAL OCTAVO VOLUME,

ADDRESSES

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WITH

INTRODUCTORY OBSERVATIONS.

BY

JOHN B. HAY.

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NOTES.



NOTE S.

—“et matrimonio cum nepte regis Angliae, filia comitis de Somerseth, nunc ducis ejusdem, contracto,” p. 1.

John Beaufort, first Marquis of Somerset, was the eldest natural son of John of Gaunt, Duke of Lancaster, by Katherine Swinford. His youngest son, Edmund, was created Duke of Somerset, 21st March 1447. The history must, therefore, have been written after this date.

—“de manibus inimicorum liberaverunt et in regno reduxerunt,” p. 1.

The Harleian MS. 4764 (a very fine copy of the *Scotichronicon*, written upon vellum, and not hitherto employed in the formation of the text of any of the editions), states, fol. 184, b. that James entered Scotland—“ pridie ante Dominicam in Passione.” There is reason to believe that he was at Durham on March 28, 1424.—*Rot. Scot.* ii, 247.

“ Non enim volebant Anglii, . . . dicere summam 100,000 marcarum, quam pro ejus deliberatione petierunt, esse pro ejus redemptione datam, immo potius pro ejus expensis factis in eorum custodia,” p. 2.

The Rotuli Scoticæ show that the information conveyed in the text is not strictly correct. The ransom was 40,000*l.* not 100,000*l.* and of this sum 10,000 marcs were remitted as the marriage-portion of Johanna, daughter of John, late Earl of Somerset. It may be observed, however, that this money was to be paid “pro sumptibus et expensis præfati Jacobi regis de tempore quo stetit in regno Angliae.”—*Rot. Scot.* ii, 246. *Fod.* x, 322.

—“fratris, regis Ricardi secundi, in Scotiam expulsi,” p. 2.

Before venturing to quote this passage as another proof of the accuracy of the popular story that Richard the Second found a refuge in Scotland after his deposition, it is necessary to pay minute attention to the authority to which this Chronicle is entitled, and how far it is a copy, or an early copy, of the *Scotichronicon*.

—“pro qua summa dati erant dicti obesides . . .” p. 2.

The *Rotuli Scoticæ* furnish us with a list of the names of those who became securities for the payment of the ransom of James I. See ii, 242, &c. At p. 254 is a list of those who were permitted to return into Scotland, and of those who were required in exchange.

—“quorum schismatum, in fine libri, si placet, memoriam faciemus, . . .” p. 3.

No such entry was made in the Manuscript, but it is to be found in the *Scotichronicon*, l. xvi, c. iii.

—“apud Perth, sexto die post ejus coronationem, tenuit parliamentum suum,” p. 3.

The proceedings of this Parliament, holden at Perth, 26th May 1424, are printed in the *Acts of the Parliaments of Scotland*, ii, p. 3.

“Eodem anno, xiii die Martii, tenuit rex secundum ejus parliamentum apud Perth”—p. 3.

The acts made “in the parliament of our soverane lorde James, be the grace of God king of Scotties, haldin in the town of Perthe, the xij day of Marche, the yer of God 1424 yeris,” may be found in the *Acts of the Parliaments of Scotland*, ii, 7.

“Anno 1425 . . . missi sunt a rege Francorum in ambassada regi Scoticæ archiepiscopus Remensis, dux et par principalis ecclesiasticorum parium Francie,” p. 6.

Reginald de Chartres was archbishop of Rheims from 1414 to 1444. On the 28th March 1425, he was appointed Chancellor of France, an office which he shortly afterwards resigned to Martin Gouge, Bishop of Claremont. In 1436, he was employed by Charles VII. King of France, to solicit from the Archbishop of Tours licence for the marriage of the Dauphin Louis with Margaret, daughter of James I. The authors of the *Gallia Christiana*, ix, 136, 137, edit. 1751, quote a charter dated in March 1441, to which the seal of this prelate is attached, on which he styles himself “primus Francie par.” They seem to have been ignorant of his mission into Scotland, as detailed in the text. See also the *Acts of the Parliaments of Scotland*, ii, 26, 27.

“Anno 1428 rex apud Invernease tenuit suum parliamentum,” p. 8.

No trace of the proceedings of this Parliament is to be found in the *Acts*, but it appears from that work, that upon July 12 of this year, a Parliament was held at Perth, ii, 17.

“Anno Domini 1433 combustus est . . . Paulus Craw . . .” p. 11.

In the *Scotichronicon* he is called “Paulus Crawar, Teutonicus,” and, from what is there stated, appears to have been a follower of Huss or Jerome of Prague.

—“venit de Anglia miles quidam,” p. 12.

The *Scotichronicon* says that he was “Dominus de Scrope nomine.”

“Anno Domini 1435, obiit Alexander Steuwart, comes de Mar, qui in bellis de Legis et Arlaw strenue se habuit,” p. 14.

The foreign exploits of this nobleman may be seen in *Wyntown*, ii, 424.

—“legatus domini Eugenii papæ in Scotiam intravit,” p. 15.

The safe conduct granted by Henry VI. is dated 22d November 1436, and is printed in the *Rot. Scot.* ii, 296.

“Cujus inopiam ea mors apud Chalons . . .” p. 17.

Such is the reading of the Manuscript, which appears to be an error for—cujus inopinata mors . . .

—“ad ducem nobilissimum Johannem ducti,” p. 30.

John, Duke of Bretagne, was the son of Johanna, who married Henry IV. King of England. The next Duke, Francis the First, became the husband of Isabella, daughter of James the First, King of Scotland.



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